



**An Analytical Study of Traditional Muslim System
of Education And Its Relevance In The
Modern Indian Context**

ABSTRACT

THESIS SUBMITTED FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN

EDUCATION

BY

Mohd. Sharif Khan

DEPARTMENT OF EDUCATION

ALIGARH MUSLIM UNIVERSITY

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ABSTRACT

1. Statement of the Problem

"An analytical Study of Traditional Muslim System of Education and its Relevance in the Modern Indian context".

2. Objectives of the Study

- i) To delineate the meaning, ~~aims~~ and objectives of Traditional muslim education.
- ii) To study the historical development of traditional Muslim education.
- iii) To study the development of educational ideas in Traditional muslim education.
- iv) To study the curriculum of traditional muslim education with reference to India.
- v) To study the role of teachers in traditional muslim education.
- vi) To study the development of traditional muslim education.
- vii) To study the relevance of traditional muslim education in the modern Indian context.

3. Assumption of the Study

- i) The Quran is one of four revealed books which

was revealed to the Prophet Mohammad by God through his angel Jibrael.

- ii) The Quran is in the same form as revealed to the Prophet and no addition, subtraction, substitution or amendment has been made in it
- iii) Islam is a religion with a difference. It is religion as well as a way of life.

4. Limitations of the Study

- i) The traditional muslim education is provided in Maktabas, Madrasas and Darul ulooms for elementary, secondary and higher education respectively. The present study is restricted to madrasas for secondary education level.
- ii) The traditional muslim education is separate for Sunnis and Shias in our Country. The present study is restricted to those madrasas which provide education according to Sunni Theology.
- iii) There are several aspects of traditional muslim education but the present study has been restricted to meaning, aims and objectives, historical development, development of educational ideas, Curriculum and teachers.

5. Method of Study

- i) Reviewing the literature available on the traditional muslim education in general and in India in particular from philosophical, sociological and historical points of view.
- ii) Reviewing the literature on the basic principles of Traditional muslim education.
- iii) Surveying the material available on the objectives, role of teachers, curriculum and educational ideas of muslim education.

6. Findings

There are several verses in the Quran and sayings of the Prophet Mohammad which emphasize the importance of knowledge, learning and education. Actually the very first revelation was related to education. The aim and objectives of muslim education are rooted in the teaching of the Quran and Hadith. The main aim is creation of the "good and righteous man" who worships God, builds up the structure of his life according to muslim jurisprudence.

The history of muslim education in early Islam is divided into four periods —Jahiliyyah, Prophet's Orthodox Caliphate, the ummayads dynasty and Abbasid. There

are evidence of existence of educational system in Jahiliyyah period. The Prophet's role as a teacher and patronising Suffah - First muslim boarding school are main characteristics of the Prophet's period. In the period of orthodox caliphate, Mosque occupied the central position and the ^{education} result of individual efforts. The rulers of ummayyad period were interested in expansion of kingdom rather than education but educational circle (Halqa) method ^{was} of teaching/prevalent. In Abbasid period literature on muslim education was available. Mosque continued to occupy central position in education.

In India, the rulers in early muslim period contributed in the form of seminars, madrasas, mosques, and literary societies. Firoz Shah Tughlaq and Sultan Sikandar are worth mentioning. During the mughal period muslim education was encouraged through expansion of facilities, association of Scholars to the Court, reforms in method of teaching, reconstruction of old Madrasas and more financial assistance. There was a great controversy in respect of Traditional education during the period of the East India Company. However, sanction of one lac rupees, establishment of Calcutta Madrasa and promotion of English were the main achievements. During the period of British rule, religious education was not allowed in Government institutions and

grant-in-aid was denied to private schools providing religious education.

The Indian Education Commission (1882) did nothing for madrasa system. The Calcutta University Commission (1917) noted that muslims were anxious for traditional education and they remained hostile to English system of education. Four educational movements of muslims emerged in the period in the form of Deoband, Aligarh, Nadwa and Jamia Millia. Deoband provided traditional education. Aligarh brought educational, intellectual and cultural regenerations of muslims. Nadwa produced illustrious savants. Jamia Millia promoted nationalist movement in Muslims.

The writings on muslim educational thought began with Al-Jahir - a treatise on education - of Al-Bayan. A portion of it is in British museum. The ideas of Ibn Jannun appeared in Adab al-Mullimin - a treatise on teachers. Ikhwan as-Safa divided education into two main branches - innate and acquired. Ibn Sina emphasized for cultivating good habits and training intellect of the child. al-Ghazali divided education into dogmatic and non-dogmatic. His aim of education was formation, construction and perfection of morals so that human beings

may differentiate between good and bad and abstain from evil. The ideas of Zarnunji were presented in his book Taleem al-Muttalim. He thought obtaining the worldly knowledge was a great loss. Ibn Khaldun presented his views in Muqaddima. He thought that the aim of education was attainment of knowledge of God. The essential condition for muslim knowledge was belief in unity of God. Allama Iqbal considered those senses as basis of knowledge which were subordinate to religion.

The curriculum of muslim education rotated around the Quran, Hadith and muslim jurisprudence. It continued till the close of the 15th century in India. Philosophy and logic were added due to the efforts of al-Ghazali outside India and of Ameer Fatehullah Shirazi inside India. Dars-i-Mizami was introduced in 1698. It consisted of classical books on different branches of muslim education. It continued with minor changes till the collapse of Mughal rule. During the British/^{period}its two versions were introduced in the name of Deoband School of thought and Bareilly School of thought. Nadwat ulema introduced a third version which sought to strike balance. But muslim theologians like Shibli were not satisfied with the progress. The researcher has suggested/^{a Curriculum}consisting of 5 stages - Primary, secondary, senior secondary, graduation and post-graduation. A

common curriculum has been suggested upto class X and bifurcation of modern education and traditional education starts from class XI.

The teacher occupied main position in the system. Mastery of subject matter, spiritual piety and fear of God were some of the qualities of the teachers of muslim education. No doubt the elementary teachers were looked down but teachers of advanced level were highly respected. In this system the students selected teachers in consultation with their colleagues or parents. In the beginning the acceptance of remuneration was considered objectionable. Now the teachers accepted remuneration but did not look upon their wage as professional emoluments but a divinely gift. The teachers supported students financially. The teacher-student relationship was of spiritual father and guardian.

Revelation was essential of knowledge in Islam but was not opposed to reasoning. In several verses, the Quran emphasized for observation, thinking and reason but muslim remained traditionalist and resisted modernisation. Sir Saiyyed Ahmad Khan started M.A.O. College to modernize muslim education but Deoband resisted it. The opening of Nadwa in 1894 provided an opportunity to introduce Science,

Mathematics and English. But Shibli, an architect of Nadwa, left it frustrated and started Madrasa Islah, Sarai Meer with Hameed uddin Farahi, Jamia Millia (1920) introduced balance between traditional education and modern education.

As far as relevance is concerned, there is constitutional relevance of traditional muslim education because articles 29 and 30 of the constitution of India make provision for it. It is relevant to muslims as individuals because they cannot perform the essential duties of Islam without the knowledge of the Quran and Hadith. It is relevant to the muslims as a Community because it cannot transmit knowledge of Islam to the next generation unless it possesses itself. But muslim theologians failed to modernize it which resulted into two parallel systems of education in muslims. It has proved relevant to the country because muslim theologians actively participated for the freedom of the country along with Indian national congress while the muslim product of modern education supported two-nation theory of muslim league. The aims and objectives of muslim education are also relevant in terms of aims and objectives of education on one hand and ideals of Islam on the other hand. Different educationists have emphasized different aims —

Individual, social, knowledge, character formation and religious. All these aims have been taken care in muslim education. There are various ideals of Islam such as acceptance of the Quran as a holy Book, belief in one God and accept Muhammad as His last messenger. They are not only accepted as aims of muslim education but are translated into action. They are relevant to muslims as a community for the same reason. They are relevant to the Country because they promote true national integration and international relations with muslim Countries.

The relevance of the traditional education in the terms of its Curriculum is limited one. No doubt it provides good knowledge and understanding of the Quran, Hadith, muslim jurisprudence and Arabic language but the books are outdated and the keys of these books form part of the curriculum; it includes logic and philosophy which have outlived their utility and excludes Mathematics, Science and English. Technically it is no curriculum. There are text books only. It is not relevant to muslims as a Community also because it provides common course for all ignoring the needs of different types of services ^{expected} ~~expeded~~ from muslims. It fails to achieve certain national goals also such as social and economic ~~justice~~ ^{justice} and equality of status and opportunity.

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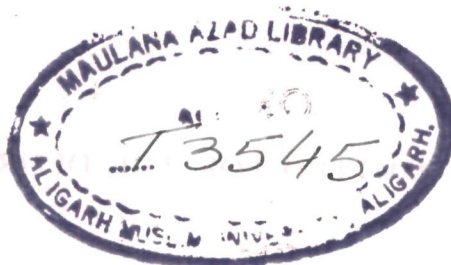
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CHAPTER I

THE PROBLEM

1. Introduction

The educational system does not exist in vacuum. It has its own background. It is brought into existence to meet the needs of fundamental nature or of temporary or of local nature of an existing society or a newly emerging society. When Islam came into existence it had to structure its own educational system according to its laws and principles.

In muslims the educational system started from "Suffa Nabvi" - a platform of the prophet. It was the first residential institution of muslims. The prophet himself taught there and appointed other persons who taught reading and writing to the companions of Suffa. They taught them the Quran also. These companions of Suffa later on became teachers themselves and spread teachings of the Quran and Hadith (sayings of the Prophet) throughout the world through their followers. Some of them were Hazrat Abu Huraira, Hazrat Zaid bin Sabit and Abdulla bin Zubair. When the Prophet Mohammad migrated from Mecca to Medina in June 622, the Masjid Nabvi of Medina became the first seat of muslim education there.

The education of the Prophet Mohammad was different

from the education of Schools and Colleges of these days. It was for the development of total personality and it was imparted for all the 24 hours. The method of teaching included the discourses of the prophet in which he explained the Commentary of the Verses of the Quran to his Companions and guided them in all matters — religious as well as non-religious. In the time of the Prophet Arabian tribes were illiterate. When any tribe accepted Islam, the Prophet made the arrangements of its education and sent learned persons like Hazrat bin Jabl and Abu Musa. He cared for the education of women also so Shifa bint Abdullah Audvia used to come to educate the wives of the Prophet. Hazrat Ayisha and Hazrat Hafza, amongst them, were the main. The Prophet wanted that people should develop taste for education so that an educated muslim society may come into existence.

The beginning of formal schooling in Islam started from the mosques and religious circles. When there was no system of formal education even then religious persons used to provide religious and moral education in their religious groups. These persons did not possess the facilities of modern education but their achievements were not insignificant on account of the absence of those facilities.

These sermons and training started taking the shape of education. The educational circles started coming into existence. The teachers started using the books also in teaching. But the centres of educational facilities were still mosques and all important centres of muslim education and learning were located in the mosques. Jamia-i-Azhar of Cairo, Jamaul Qarawiyyin of Morroco and Jamia Zaytunah of Tunisia were the living examples of it.

For muslims there was no book parallel to the Quran for teaching morals, human virtues and spiritual and providing religious information. The Quran has referred to education in several verses. In one of the verses it says :

"Those truly fear God among his servants
who have knowledge : For God is exalted
in might, oft-Forgiving". 1

A learned scholar in his commentary on the Quran writes that a man will be fearless of God to the extent of his ignorance of attributes of God. On the other hand a man who knew the attributes of God, he would be afraid of His disobedience. Thus a man who was not afraid of God was not educated even if he was master of all knowledges of the world. Similarly a man who knew the attributes of God and was afraid of Him, was educated man even if he was

not literate.

In another verse the Quran says :

"And when their messengers brought them clear proofs (of God's Sovereignty) they exulted in the knowledge they (themselves) possessed". 2

It means that those people considered that philosophy, laws, worldly knowledge, concocted religious stories and theology of their leaders as true knowledge and did not pay any attention towards the knowledge brought by the Prophets.

These two Surahs clearly proved that the knowledge according to the Quran was with special meaning. The prophet Mohammad also used the word 'knowledge' with special meaning. Abu Hurayrah reports the sayings of the Prophet :

"Verily what reaches the Momin of his work and his good actions after his death is the knowledge which he acquired and spread abroad... or a book which he has given to inherit." 3

The Prophet Mohammad says :

"Faith is naked, its dress is piety, its adornment is modesty and its fruit is knowledge." 4

He says at another place :

"Knowledge is treasure, its keys are questions, they continue to ask about knowledge because by asking one question four persons are rewarded — petitioner, learned, listener and who loves them".⁵

/ Thus according to muslim education, knowledge meant that knowledge which was attained under the guidance and with the help of the Quran and Hadith. But its purpose was not to restrict the attainment of knowledge to a narrow sense of religious knowledge only. The prophet had considered that attainment also as knowledge which was directly concerned with human life. In such area of knowledge the human experiences were good sources of knowledge. Muslims have been asked to benefit from human experiences and use them for the worldly welfare and prosperity.

Inspite of this broad meaning of education in Islam the practical situation has taken a different turn. A wrong notion developed that in Islam, education meant religious and moral education only. The education of science, technology, literature and even of social sciences was not given that much importance. It resulted into the division of education into three categories - education related to soul and spirit, education related to intellect and wisdom and education related to body. The education related to soul and spirit was expressed in relationship of man with

Creator, ie. God Almighty. The education related to intellect and wisdom differentiated human beings from the other creatures. It included all the activities which made the life of human beings organized, useful and cultured. The education related to body was concerned with the existence, security and progress aspects of the body. While according to the meaning of education in Islam all the three types of education were meant, but practically such developments took place that muslim education was confined to the education related to soul and spirit only.

This division brought into existence two types of educational institutions in muslims. The first type were called maktabas, madarsas, jamias and Darul ulooms. The second type were called Primary Schools, Secondary Schools, Colleges and Universities. In our own country, muslims established hundreds of Madrsas and thousands of Maktabas where the Quran, Hadith, Muslim Jurisprudence, Commentary of Quran, logic and philosophy were taught. The students of such institutions remained completely ignorant about Science, Mathematics and technology. The muslims also established schools, colleges and universities where the modern education was provided. The students of these institutions had little knowledge about their culture, history, religion and traditions. It led to duality in muslim education.

Maulana Shibli Nomani felt long back the uselessness and outmodedness of the curriculum of traditional muslim education. He raised the issue forcefully before the muslim educationists that curriculum did not bear any fruit. It neither possessed the elements of modern knowledge nor it provided the Quran and Hadith the central position. It had gone into inactivity. He called changes in it according to the call of the time. But it did not have much effect except the establishment of Nadwatul uloom, Lucknow where the modern subjects were introduced in the traditional muslim education. But the duality in muslim education continued. The existence of traditional muslim educational institutions along with the modern muslim institutions of secular education was unthinkable and contradiction in terms. This situation was heading towards marshy grounds and aggravating the existing dichotomy between the traditional muslim education and the modern secular or quasi-secular education instead of eliminating (not bridging) the gulf by achieving a truly Islamic synthesis.

The time has come to examine alternatives for solving the problem of education. There can be no hope of a genuine revival of muslims unless the educational system

is restructured and its defeciencies removed. Actually what is required, is for the system to be formed a new. The present duality in Muslim education which divides it into a traditional muslim education and a secular system of education needs its removal and abolition once and for all. The two systems need unification and integration. The newly developed system must be infused with the spirit of Islam. The educational system needs to be endowed with a mission which cannot be other than Islamic mission. The integration and unification of the two systems should bring the advantages and avoid the disadvantages of both the systems. The unification and integration of the two systems is expected to do more than bring means to the Islamic system and autonomy to the secular. It is expected to bring Islamic knowledge to the secular and modern knowledge to the Islamic system. Though our country is secular but it permits every muslim to have full knowledge about the religion, its ethics, history and culture. The muslim community is morally responsible for providing this knowledge. The parents and other members of the community have religious duty to provide basic instruction in Islam to muslim children and are answerable to God according to Islamic prescriptions. But they are equally responsible to provide them what is taught in modern education. They have to instruct the children that they should master all the

modern disciplines, understand them completely and achieve an absolute command of all that they have to offer. The situation needs an analytical study of the traditional muslim education.

2. Objects of the Study

The researcher proposes to study the problem with the following objectives :

- (i) To delineate the meaning, aims and objectives of muslim education.
- (ii) To study the historical development of traditional muslim education with particular reference to India.
- (iii) To study the development of ideas of traditional muslim education.
- (iv) To study curriculum of traditional muslim education with reference to India.
- (v) To study the role of teachers in traditional muslim education.
- (vi) To study the development of modernisation of traditional muslim education.
- (vii) To study the relevance of traditional muslim education in the modern Indian context.

3. Selection of the Problem

The Muslims constitute the largest minority in India. They were the rulers of the country before the Britishers took over from them. After the unsuccessful

attempt of 1857, the muslims started feeling insecure in respect of their religion also because the history shows that when any nation captures a country and gets political hold on the people of country, it tries^{to}/capture the heart and mind also. The conquered nation not only ignores its national characteristics, traditions, customs and manners but copying and blind conformity of the conquering nation becomes its great achievement. The muslim thinkers and educationists of India had realised this danger at that time and paid attention towards the education of muslims.

There is no doubt that this step of muslim thinkers and educationists was very far sighted and prudent because education was a great source of safeguareing the identity. But unfortunately the muslim thinkers and educationists were divided into two groups. One group was of muslim theologians which concentrated on traditional muslim education and established Maktabs, Madrasas and Darul ulooms. In such institutions they tried to develop interest in the instruction of Quran, Hadith, exegesis of Quran, muslim jurisprudence and Arabic language and literature. The other group was of modern muslims which wanted that muslims should learn English and attain the knowledge of modern subjects like Science, technology and Mathematics.

They wanted muslims to adopt the traditions, customs, manners and culture also of the English. This group established schools and colleges for the education of muslims. There is no doubt that both the types of the institutions had their own merits and fulfilled one or the other educational needs of the muslims. But unfortunately the two groups developed rivalry and bad blood. One group doubted the wisdom of the other group. The other group doubted the intentions of the other group.

However, the Khilafat movement of 1920 gave an opportunity to the two groups to stand on the same political platform. It helped them to understand each other and see their own short comings. The muslim theologians realised that there was³/need to modernize the curriculum of traditional muslim education. The modern group also realized the danger of blind conformity and copying. The establishment of Jamia Millia Islamia and Nadwatul ulema were the results of such developments. The modern muslims introduced educational reforms in the shape of the former and the muslim theologians modernized the curriculum of traditional muslim education in the latter.

But this did not solve the problem of education of muslims. The establishment of these two institutions did not create any educational movement. They remained

isolated examples only. The two systems of muslim education continued which have created a wide gulf between the two. There is no doubt that the number of traditional muslim institutions is much large in comparison to modern muslim institutions. A large number of muslim students get its education in Maktabas, madrasas and Darul uloom. Thus there is high time to make an analytic study of traditional muslim education and to find out its relevance in the context of modern India.

4. Statement of the Problem

The problem has been selected for the reasons discussed in the previous pages. Now the next task is to state it in the form of research problem. It will be as follows :

"An analytical study of traditional Muslim System of Education and its Relevance in the Modern Indian Context".

The problem is related to Maktabas, Madrasahs and Darul-ulooms. In these institutions religious education for muslims is provided of elementary, secondary and higher education levels respectively. These institutions generally do not seek any financial aid from the Government and are financed and controlled by the muslim community

itself. They are not affiliated to any Government or semi-Government examining body. They prescribed their own courses and conduct their own examinations. They grant their own certificates, diplomas and degrees. In prescribing courses they generally follow Dars-i-Nizami and make minor changes to suit their conditions. Though no all-India or State level examination is conducted but they maintain standards to be acceptable to other madrasas for admission to higher education and for appointment as teachers.

Its relevance is being challenged. A thinking is developing that these institutions do not suit the present conditions. But it should not be forgotten that according to faith Islam was neither meant for a particular time nor for a particular place. According to Muslim faith the Quran was valid, is valid and will remain valid till the Last Day of Judgement. The Hadith were valid, are valid and will remain valid. While no one challenges the originality and text of Quran, doubts are raised against certain Hadith. However, there is no controversial Hadith about the relevance of education in Islam. Thus what is given in the Quran and Hadith is relevant to muslims irrespective of time and place. Another issue is raised about the relevance in the modern Indian context. India is no doubt a secular state. It does not permit the State to provide

religious education. However, the constitution made provisions for education of minorities under Article 30.

The Article runs as follows :

- 30 (1) : All minorities, whether based on religion or language shall have the right to establish and administer educational institutions of their choice.
- (2) : The State shall not, in granting aid to educational institutions, discriminate against any educational institutions on the ground that it is under the management of a minority, whether based on religion or language.

The Article 30 of the Constitution of India clearly provides relevance of religious education to minorities. This article is a special right to minorities to establish educational institutions of their choice. Had the religious education be irrelevant in a modern secular State, the question of providing Article 30 (1) in the constitution would not have arisen. Not only this, the Article 30 (2) permitted the State to provide grant-in-aid to such educational institutions because discrimination cannot be made in grant-in aid to educational institutions on the basis of religion. Thus not only the establishment of institutions of religious education seems to be valid but also the grant of financial aids to them.

5. Limitations of the Study

The following are the limitations of the study :

- (1) The traditional muslim education is provided in Maktabas, Madrasas and Darul ulooms for elementary, secondary and higher education levels respectively. The present study is restricted to Madrasas for secondary education level and Darul ulooms for higher education.
- (2) The traditional muslim education is separate for Sunnis and Shias in our Country. The present study is restricted to those madrasas and Darul ulooms which provide education according to Sunni Theology.
- (3) There are several aspects of traditional muslim education but the present study has been restricted to meaning aims and objectives, historical development, theories, curriculum and teachers.

6. Assumptions of the Study

(I) The Quran is one of the Four revealed Books which was revealed to the Prophet Mohammad by God through His angel Hazrat Jibrael.

(II) The Quran is in the same form as revealed to the Prophet and no addition, subtraction, substitution or amendment has been made in it.

(III) Islam is a religion with a difference. It is religion as well as a way of life. Professor Gibb⁶ observes :

"Islam is indeed much more than a system of theology. It is complete civilization It includes a whole complex of cultures which have grown up around the religious core, or have in most cases been linked on to it with more or less modification a complex with distinctive features in political, social and economic structure, in its conception of law, in ethical outlook, intellectual tendencies, habits of thought and action".

7. Method of Study

The method employed in this study consists of :

- (a) reviewing the literature available on the traditional muslim education in general and in India in particular from philosophical, sociological and historical point of view.
- (b) reviewing the literature on the basic principles of traditional muslim education.
- (c) Surveying the material available on the objectives, role of teachers, curriculum and theories of traditional muslim education.

As there are different schools of thought in Islam, opinions relating to some issues are so diverse as to present an impossible problem for the researcher to deduce general principles. Sometimes it is also a problem what is Islamic and what is not Islamic. To meet this situation, the researcher has relied, in the first instance on the Quran and the Hadith which are generally accepted. Next, significance has been given to the interpretations given

by the first four Caliphs and other Companions of the Prophet.

8. Technical words

There are some technical terms in Islamic literature in Urdu or Arabic whose English equivalents are not available or if they are, they do not convey proper meaning. They have been explained below :

Adhan	:	The Call or summon to public prayers proclaimed by the Muazzin (or crier) in small mosques from the side of building and in large mosques from the minaret.
Caliph	:	The title given to the successor of the Prophet Muhammad who is vested with absolute authority in all matters of state both civilian and religious, as long as he rules in conformity with the law of the Quran and Hadith.
Darul uloom	:	The House of learning : Academy.
Fiqh	:	The dogmatic theology of muslims works on Muslim law whether civil or religious.
Fuqaha	:	Plural of Faqih - a muslim lawyer or theologian.
Hadith	:	The term is used to cover all the sayings, action and teachings of Prophet Mohammad on matters of religious doctrine or conduct and forms the second source of Islamic law after the Quran.

- Ilm : Religious knowledge expressed in the Quran and the Sunnah (Traditions or Hadith)
- Jahiliyyah : A term used by theologians for an ignorance of religious truths.
- Jihad : An effort or a striving. A religious war with those who are unbelievers in the mission of the Prophet Muhammad. It is an incumbent religious duty, established in the Quran and in the Traditions as a divine institution and enjoined specially for the purpose of advancing Islam and of repelling evil from Muslims.
- Madrasa : A muslim school or college for higher studies.
- Maktab : A muslim school for elementary education.
- Milli : The root word is Millah which is expressive of religion as it stands in relation to the prophets as distinguished from Din which signifies religions as it stands in relation to God. Thus milli shows relationship to the Prophet Muhammad in Islam.
- Salat : The term used in the Quran as well as amongst Muslims in every part of the world for the liturgical form of prayer, which is recited five times a day. Its equivalent in Urdu is Namaz.
- Suffah : The porch of Makkah where Ashabu's Suffah (or Sitters on the bench at

Makkah) used to live. They claimed the promises of the Apostle of God and implored his protection.

- Tawheed : A term used to express the unity of God which is the great fundamental basis of the religion of Islam.
- Ulema : Plural of alim. One who knows; learned; a scholar. In this plural from the word is used as the title of those bodies of learned doctors in Islamic divinity and law who by their decisions in questions touching private and public matters of importance regulate the life of the muslim community.

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CHAPTER II

SURVEY OF RELATED STUDIES

1. Introduction

No researcher starts his work in isolation. He takes the benefit of knowledge which has been accumulated on the basis of the work done by the researchers in the past. It is difficult to find the research studies which are identical in nature. Thus the researcher has to depend upon those studies which are directly or indirectly related to the study. The researcher has gone through several research Journals, International Dissertation Abstracts, Survey of Educational Researches in India, books and other sources of information. The researcher visited Pakistan also for the purpose of collecting related literature. Besides the research material he could collect a Report on Traditional Muslim Education in Pakistan of the Committee appointed by the Government of Pakistan.

While the other related material has been used in other chapters of the thesis, the six research studies are the basis of this chapter. Five of these research studies are of the doctorate level, the sixth one was undertaken in fulfilment of Partial requirement of M.A. Degree in Education at the American University of Beirut.

The five studies of Doctorate level were of M.S. University of Baroda, Aligarh Muslim University,

University of Paris, University of London and University of Cambridge.

The researcher has organised the findings and conclusion on the basis of the aspects of muslim education covered in the present research study. These aspects are aims and objectives, curriculum, teachers and their methods of teaching, modernisation and relevance of muslim education.

2. Aims and Objectives

Ahmed (1985) is of the opinion that the need and nature of revision in the curriculum was mainly dependent upon the aims and objectives of education imparted in madrasas. He finds that a general survey of the writings on the place of the traditional institutions in contemporary world threw up existence of different views depending upon the basic aims and objectives of education that a particular school of thought had set before itself. He rightly observes that the educational problems of Muslims in Great Britain, the USA and Canada were entirely different from problems of muslims in a muslim country. It is more so in India where traditional system runs almost parallel to modern system.

Ahmed remarks that the First world conference on Muslim Education (1977) held at King Abdul Aziz University was very clear that there was one stream in education that prepared a person to shoulder responsibilities of life and also made him a true Muslim. That stream must be such that faith is infused into the whole of his personality and created him an emotional attachment to Islam.

Rizvi (1986) is of the view that ultimate aim of muslim education is to prepare individuals who live in a society which is just and in which the idea of omnipresence and omnipotence of God as well as a belief in His Justice predominates.

3. Curriculum

Sufi (1941) has made a thorough study of the evolution of Curriculum in the Muslim Educational Institutions of India from the period of Turks and Afghans to the period of British rule. He finds that the curriculum during the period of Turks consisted of the Quran, Calligraphy, Grammar, Poetry, Traditions, Arithmetic, Algebra, Geometry, Geography, Astronomy, Islamic Law, History, Medicine and Alchemy. During the period of Afghan he finds that the Curriculum consisted of Grammar, Literature, Logic, Islamic Law, Principles of Islamic Law,

Quranic Commentory, Hadith, Mysticism and Scholasticism.

The Shah Waliullah gave turn to the Islamic studies in the direction of Philosophy. His own course of studies which covers the period of Aurangzeb consisted of Grammar, Rhetoric, Philosophy, Logic, Scholasticism, Islamic Law, Jurisprudence, Astronomy, Mathematics, Medicine, Tradition, Commentory of the Quran and mysticism. He also finds that Dars-i-Nizamiyyah was introduced in 1698 which consisted of Grammar-Etymology, Syntex, Rhetoric, Philosophy, Logic, Scholasticism, Quran's Commentory, Islamic Law, Principle of Law, Hadith and Mathematics.

During British rule he finds that in 1871 the Curriculum consisted of Grammar, Logic, Rhetoric, Law, Principles of Law, Literature, History and Law of Inheritance. During the time of Sir Sayyid Ahmad Khan he finds that Dars-i-Nizami consisted of Literature, Grammar-Etymology, Syntax, Rhetoric, Philosophy and Logic, Physics and Metaphysics, Arithmetic, Geometry, Astronomy, Scholastics, Muslim Law, Principles of Muslim Law, Hadith, Principles of Hadith and Medicine. He has also noted class wise syllabus of Darul-uloom, Deoband spread over 8 years. It consists of 10 to 12 books each year. In Nadwah he finds four departments — Ibtadi, Alamiyyat, Fadilat and Takmil. The Ibtadi department had a course of two years consisting

of Urdu, Persian, Arithmetic, Drawing, Elementary Geography, Elementary Hygiene and History of the Caliphs, religious instructions relating to recitation of the Quran, ablution, prayer and Muslim etiquette in general. The Alimiyyat department had a course of six year consisting of Arabic Language, Literature, Grammar, Rhetoric, Islamic Law, Principles of Hadith, Logic, Philosophy, the Quran, Islamic doctrine, the Prophet's biography, Islamic history, Indian history, arithmetic, algebra, Physical and General Geography and Elementary English. The Fadilat department had a course of three years consisting of Arabic Literature, Principles of Islamic Law, Principles of Tradition, Hadith, Tafsir, Mysticism, the Quran, Aqaid, Kalam, ancient and modern Philosophy, history of philosophy, astronomy, Politics, Economics, Ethics, Islamic History and English of Matriculation standard. The Takmil department had a course of two years which required the student to specialize in a branch of study.

Shalabi (1954) is of the opinion that in Muslim world it has been felt from the very beginning that educational curriculum should be according to needs and calls of future life.

Qureshi (1960) in his research study on Muslim

Education and Learning in Gujarat (1297 - 1758) finds the similarity in the form and content of Muslim education in Gujarat and other countries. He finds it similar because they were based on Islam every where. He finds intellectual unity in muslim education on account of religion inspite of so much political disintegration in the Muslim world. Besides the religion he considers Arabic language and the learning predicated on Islam also responsible for it.

He finds that theology was the back bone of the curriculum of Muslim education in Gujarat as well as any where in India. He finds that system of education in Islam remained 'inflexible in a flexible world'. Natural Sciences are found relegated to the background. He is of the opinion that Muslims were so much engrossed in the preservation of the old values that they stopped to discover new ones and the curriculum which was evolved due to certain dynamic forces became static. He very rightly remarks that so much had already been written on hadith and fiqh that original work was not possible for the muslim theologians so they started writing commentories and explanations. It made the task of the students much more difficult because the students were now required to read the text as well as explanations and commentories over them.

Ahmad (1985) finds that dissatisfaction with the Dars-i-Nizamiyyah started appearing in the circle of ulemas from late 19th century. He is of the opinion that dissatisfaction of Shibli with the prevalent system was dissatisfaction of one who had drunk deep at the traditional system but his contact with the English system at Aligarh soon convinced him of the short comings of the traditional system. He remarks that it would be erroneous to deduce that the attempt to introduce modifications in curriculum at the Nadwa were welcomed without reservation. Ahmed finds that dissatisfaction with the curriculum was not confined to India alone, Ahmed Shalabi who had graduated from al-Azhar when he had gone to Europe for further education experienced similar shock and expressed that he had never learnt the philosophy of Islam in dealing with such questions and controversies.

Ahmed remarks that the direction of change in the curriculum did not go unchallenged. On the other hand there was rethinking on the part of some scholars who had agreed to revise Dars-i-Nizamiyyah. He finds three reasons for it - Syllabus of English Schools reduced very much due to frequent revision, possibilities of inclusion of the books of influential persons and dearth of commentaries

on recent studies in contrast to abundance of available Commentaries on 'Classics of the Dars-i-Nizamiyyah.'

Rizvi (1986) finds that this curriculum has very justifiably become useless today. But the question arises as to whether Islam has made this curriculum immutable and final. Rizvi remarks it has not made so. According to him this curriculum evolved during the course, differentiating itself gradually as the new needs arose. It has been under revision off and on during the Muslim rule. But with the political decadence of the Muslims, it eventually got crystalized. About India he finds evidence that the last revision took place in 1747 AD through the efforts of Mulla Nizam Uddin Sihalvi. It is still in vogue but evidence is available to the effect that the managers of these institutions agree on the inadequacy of the curriculum they follow and attempts have already been made to improve it.

Rizvi further remarks that if this curriculum could be changed in the past, it can very well be changed in the present. Most of the traditional subjects taught in these schools were never heard during the life time of the Prophet but were introduced later on.

4. Teachers and their Methods of Teaching

Shalabi (1954) is of the view that the beginning of education through the Quran is Islamic way and all muslim Countries agree on it. The teachers always wanted to serve knowledge and literature and wanted to teach more and more instead of concentrating on one child even if he belonged to rulers' family.

The system of educational circles has been very popular as a method of teaching.

The mosques were important centres of muslim education. In the first forty years of Islam they were mainly used for the purpose of teaching. Jamai Mansoor of Baghdad, Jamai Damascus of Damascus, Jamai Omar and al- azaher of Cairo were some of the mosques for the purpose. After that important madrasas were established such as of Nizamul Mulk, Noor Uddin Zangi and of Salahuddin. In the medieval period of Islam the type of madrasa was like that of "Alnuryatul Kubra". Shalabi has made exhaustive study of this madrasa.

The learned muslim theologians were either sent or went on their own to the mosques and imparted muslim education without any charge. He finds three types of teachers from socio-economic status — teachers of children, and preceptors/teachers of mosques and Madrasas. The Teachers of

children did not enjoy respect. The preceptors and teachers of mosques and madrasas enjoyed a very high status.

Qureshi (1984) finds the contribution of Muslim scholars of Gujarat to Arabic and Theology important one. He quotes Shaikh Ali Mutaqqi's *Kanz-ul-ummal* and Shaikh Muhammad b. Tahir's *Majma-al-bihar-al-anwar* as a proof of it. For the exegesis of the Quran, he finds Shaikh Ali Maharmi and Shaikh Hasan Muhammad Chishti of Gujarat as great commentators. Similarly in some other areas of Muslim Education he finds great teachers.

Rizvi (1986) finds that Islam does not limit education to mere theoretical learning but includes its practical application which cannot be learnt except through practical demonstration by a teacher. He concludes that in Islamic educational system a teacher has to be given rights and privileges in consideration of his duties and responsibilities. Thus unless the teacher is rehabilitated fully in Muslim Society, he cannot become a source of progressive influence on the character of the students. He suggests that a very well planned teachers' training programme is an imperative need of the Muslim educational system. It is to be related not only to the academic training but also to the moral training of the teachers.

5. Modernisation

Saqib (1983) remarks that the muslim world is moving on the high way to modernization. Even the most isolated lands of Islam which remained aloof for centuries ie. the Arabian Peninsula have emerged to devise and to carry out programmes of modernisation. Modernization appears not only to be accepted, desired for but one wonders if it does create any apparent problem for an average muslim to be modern. A large section of the hundreds of thousands of pilgrims coming to Mecca every year are educated not in the traditional muslim makhtabs and Madrasas but in the modern national schools, colleges and universities. Modern normative outlooks are also considerably discernible from their thoughts and behaviour. The cognitive horizon has widened. The young generation of Muslims receives an education which is more systematic, articulated, wider in scope and dimensions and more rewarding at least in this - worldly life. The muslim youth is struck suddenly when the traditional community leader, the Imam of the mosque warns him that his faith, his culture and his life in the here-after are in danger as he is moving away from Islamic path. So the youth does not know as to how and where to stop the change and what to accept and what not. However, the strongest hold upon

his belief remains in the hands of traditional muslim intellectuals who as a class stand opposed to modernization.

He finds that the most organized and progressive among the Indo-Pakistan sub-Continent muslim theologians is Maulana Abu al Aala Maududi who remains, though he has explained Islam in a more rationalist manner than the rest of the ulema class and has made a greater approach to the more educated muslims, strictly adherent and arch-supportive of the traditionalist interpretation of Islam. Muslim education, in his view, can only be successfully organized, re-oriented and made effective when all the societal features, in particular the muslim polity, are also Islamicised. All the efforts to modernize Muslim education until that time are futile and self-defeating and misleading.

He concludes that muslim societies all over the world are all out for modernization. Realistic Muslim scholars regard reinterpretation of the Shariah as fundamental. In his view Islam is to play a vital role as a mighty force in the world affairs in the years to come but he insists that to be so, its rational appraisal would devolve on those muslims who believe that their faith can be stated in modern terms.

He sums up that the response of Islam to modernity

so far has been in two phases - the phase of apprehensive - defensive modernization and the phase of experimental disintegrative modernization; the first manifesting itself before and the second after the achievement of national independence of muslim countries. The result of these two phases has been that the Muslims on the whole have achieved only a superficial imitative capacity in ideas, appearances and artifacts. Out of these phases must come an assimilative-integrative phase when modernisation becomes a living and dynamic force. He concludes his study by quoting two Hadith of the Prophet Mohammad

1. Valueless is the Muslim who is not a teacher or student.
2. Seeking knowledge is as blessed as worship and any trouble acquiring it is considered a Jihad.

6. Relevance

Gureshi (1960) finds that muslim education was not for masses. In Gujarat (as his study restricted to Gujarat) and for that purpose all over India Muslim education was not a planned activity. Another feature which he finds was that all educational activities related to muslim education were confined to some centres located in urban area. He also finds that availability of huge charitable endowments and generous stipends for the students of a madrasah became

an evil in disguise because it attracted those also who were preeminently drones.

He is of the opinion that Muslim system of education was successful and he gives as a proof the fact that a number of learned men were produced as a result of the system and they exercised influence on the non-Muslims also. He criticises those modern scholars and historians who did not see the Muslim system of education with reference to those days values. He suggests them to see the educational system in relation to the times when it flourished and to the society in which flourished.

Ahmed (1985) is of the opinion that a large number of madrasas in India were a continuous burden on the meagre resources of the Community. He recommends for a thorough survey of their existence, assessment of their viability and restructuring the system in the context of an education system structured in a secular and socialist free India.

Rizvi (1986) finds that Islamic philosophy of education is not rigid, diehard and dogmatic which may create disdain in the mind of 'modern man'. It does not connote what is usually inferred from the so-called Islamic Schools of our times. They do not reflect Islamic philosophy of education as they violate its very basic

principle, dynamism. These institutions used to be Islamic Schools in the past as they then satisfied the needs of Muslim society during that period. But now, as it is evident, they do not. Instead they have been alleged to be a source of moral degeneration of Muslim societies. When these school started they provided administrators, writers, scholars, thinkers, doctors etc. to the society. Now they produce imams for the mosque.

He finds these schools are not following Islamic principles because they create aversion to religion, disintegrate the society and strive towards creating a class of priests.

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CHAPTER III

MEANING, AIMS AND OBJECTIVES OF EDUCATION IN ISLAM

1. Introduction

Muslims want to live with dignity and respect in this world as well as Hereafter ie. the other world. This is not possible unless their education system like their other systems prepares them for it. Therefore, there is an urge in the muslims to reorient and revitalize their educational system. It is also a fact that the educational system of muslims should be based on principles of Islam because it is the firm belief of muslims that Islam is progressive, dynamic and healthy system of life and any educational system based on it can face the calls of all times and can attain peace, security and knowledge for the humanity.¹

2. Islamic Concept of Education

The question arises what is the concept of education in Islam. Islam as said earlier not only cares for this world but also the other world. Naturally the concept of education in Islam must not only provide for the herein but also for the hereafter. It should provide knowledge not only for the mind but also for the soul. It should be based not only on perception but also intuition. It should give more emphasis on learning and bringing up and less on instruction and teaching.²

Muslims have long-range view of life which spreads over the two worldly lives. The muslim education should prepare the individual for all the stages of the two lives. It is possible if proper guidance is given to the individual at each stage. The individual should maintain his individuality based on Islamic principles and change the polluted environment to it rather than changing himself according to the environment.³

Muslims have not only long-range view of life but also a broader and higher view of life. The muslim education should not only make allowance for the development of body, mind and soul on Islamic lives but should also throw light on whole being of the individual to give a purpose to his life. Islam believes in one and only one God. The Islamic concept of education should also do the same. It should be aim of muslim as an individual as well as of muslim society. The muslims should develop as much qualities of God in themselves as much as possible. They should try to identify themselves with the life of the Prophet Mohammed. This relationship with God and His messenger should not only be verbal but also be reflected in their action. It is possible only if muslim education is shaped to provide guidance to the individual from what he is to what he should be according to Islamic principles.⁴

Islam not only provides guidance for living life but also clearly tells about dangers which may astray an individual or society from the right path. It is done through Revelations. But since the chapter of Revelations closed with the death of the Prophet Mohammed so Islam becomes only a source of inspiration rather than dealing with the day today life of an individual. But Realization and application still continue to be the process of knowledge. Several inventions and discoveries which are the results of efforts of Scientists, psychologists and educational thinkers confirm those truths which are already in the Quran but their explanation were not understandable in it earlier.⁵

Bilgrami writes

"The concept of knowledge in Islam is to provide for all the securities in this life and also in the life to come. There may be a sense of security for the present life attached to the concept of learning in the western way of thinking but the knowledge that provides for security here and also in the hereafter is completely missing in the western concept of education. It is only the education based on Islamic principles that provides for a complete sense of security at all stages of this long vision of life and, therefore, better equips an individual for dealing with the problems of his daily life with wisdom, with firmness and with absolute morality". 6

3. Muslim Education and the Quran

The very first verse which was revealed to the Prophet Mohammed runs as follows :

"Read: in the name of thy lord who createth; He createth man from a clot. Read: And thy lord is the Most Bounteous, Who teacheth by the pen, teacheth man that which we knew not"

(Surah Al-Alaq. 1-5)

There are two important points for consideration in this revelation from God to the Prophet. Firstly, it was the first revelation and education was considered so important for muslims that the prophet was told about reading, teaching, pen and knowledge in the very first message. Secondly, it was conveyed to that man who was himself not educated. He could neither read nor write.

The Quran has several verses which high light the importance of knowledge, education, teaching and teacher etc. Some of them are referred to here :

"Say (unto them, o Mohammad): Are those who know equal with those who know not? But only man of understanding will pay heed". (Surah Al-Zamar - 9).

The verse clearly makes distinction between who possess knowledge and those who do not possess. Islam thus

grants high status to those who attain knowledge. Islam clearly guides muslims to attain knowledge if they want to rise in comparison to others.

"Or should the Believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion and admonish the people when they return to them - That thus they may learn to guard themselves against evil".

(Surah Al Tauba - 122)

The Quran clearly prescribes that even if the people have to go to fighting, a party should remain behind for the purpose of studies so that when the fighters return home, their minds may be attuned again to the more normal interests of religious life under properly instructed teachers.

"Those truly fear God among his servants who have knowledge".

(Surah Al-Fatir - 2')

The Quran says that only God's servants, who know i.e. who have the inner knowledge which comes through their acquaintance with the spiritual world - it is such people who truly appreciate the inner world and it is they know that the fear of God is the beginning of wisdom

"O my Lord! advance me in knowledge"

(Surah Al Ta-ha - 114)

God is above every human event or desire. His purpose is universal. But He is the Truth, the absolute Truth; and His kingdom is the true kingdom that can carry out its will. That Truth unfolds itself gradually as it did in the gradual revelation of the Quran to the holy apostle. But even after it was completed in a volume, its true meaning and purpose only gradually unfold themselves to any given individual or nation. No one should be impatient about it. On the contrary, we should always pray for increase in our knowledge which can never at any given moment be complete.

"God will exalt those who believe among you and those who have knowledge to high ranks. God is informed of what ye do".

(Surah Al-Mujadla - 11)

The Quran says that those who attain knowledge they will be exalted high ranks. These verses clearly tell that those who have been given knowledge and those who believe in God will be raised in ranks.

"It is He who has sent among the unlettered an apostle from among themselves to rehearse to them His Signs to sanctify them and to instruct them in Scripture and Wisdom - although they had been before in manifest error".

(Surah Al-Jumua - 2)

God is full Sovereign and therefore cares for all

His subjects apostles or messengers to them. He is the Holy one and therefore purifies and sanctifies those who were steeped in superstition and wickedness. He is Exalted in Power and therefore He can confer all these blessings on the most unlucky people. He is wise and therefore He instructs in wisdom both through written Scriptures and in other ways e.g. by means of a knowledge of life and its laws and an understanding of His wonderful universe. Previous ignorance or error is no bar to a person or nation receiving the blessings of God's revelation provided such person or nation has the will to come to God and the capacity to bear His Message.

"Those truly fear God among his servants
who have knowledge: For God is exalted
in might, oft-Forgiving".

(Surah Al-Fatir - 28)

A learned scholar in his commentary on Holy Quran writes that a man will be fearless of God to the extent of his ignorance of attributes of God. On the other hand a man who knows the attributes of God, he will be afraid of His disobedience. Thus a man who is not afraid of God is uneducated even if he is master of all knowledges of the world. A man who knows the attributes of God and is afraid of God is educated even if he is not literate. It is also correct to say that a man who is not afraid of God, he

really does not possess knowledge even if he has attained apparent knowledge.

"Yet there are among men those who dispute about God, without knowledge and without guidance and without a Book to enlighten them".

(Surah Al-Fatir - 28)

This verse of the Quran is about such men who lack knowledge as they make no use of their intellects but are swayed by their passions; they lack guidance as they are impatient of control; and the fruits of revelation or spiritual insight do not reach them, as they reject Faith and Revelation.

"And they say : "what is there but our life in this world? We shall die and we live and nothing but Time can destroy us. But of that they have no knowledge : They merely conjecture:"

(Surah Al-Jathiya - 24)

This verse of Quran tells that if a man does not have knowledge, he can fall much astray from right path and may be misled in the absence of knowledge. The additional touch here "And nothing but time can destroy us" suggests the materialist philosophy that Matter and Time are eternal backwards and forwards and possibly also that though each individual perishes, the race lasts till Time destroys it.

This is not knowledge but conjecture. Why not accept light from Him who knows all ?

"Bring me a Scripture before this (Scripture) or some vestige of knowledge (in support of what ye say) if you are truthful".

(Surah Al-Ahqaf - 4)

In this verse the "scripture" means any book what has been revealed from God to any one and "some vestige of knowledge" means a part of any teachings of any prophet and reformer which has reached the people through any reliable source. Even if it is referred to any general book, none of the researchers has indicated any where that anything of the Heaven or the world was created by any one person or God.

"And when their messengers brought them clear proofs (of God's sovereignty) they exulted in the knowledge they (themselves) possessed".

(Surah Al-Momin - 83)

A learned Commentator of the Quran writes that those people considered that Philosophy, laws, worldly knowledge and concocted religious stories and theology of their leaders as true knowledge and did not pay any attention towards the knowledge brought by the prophets.

"(God) Most Gracious! It is He who has taught the Quran. He has created man. He has taught him speech (and intelligence)".

(Surah Al-Rahman 1-4)

In this verse it has been emphasized that God Himself is a Great Teacher. The teaching of the Quran was imparted to Prophet Mohammad by God and no one is given of the Quran other than God. Another purpose of this verse is that God has imparted teaching of the Quran for the guidance of human beings. He has done it because He is very merciful towards His creation and He did not want that it should live in darkness and His kindness demanded that He should send the Quran to provide education for guidance and right path and success hereafter.

4. Muslim Education and the Hadith

Having read the verses of the Quran, we can refer to the written records of Hadith. Hadith are the second source of guidance in Islam. They are sayings of the Prophet Mohammad in respect of knowledge, education etc.

The Prophet Mohammad said :

"When a man dies, his works also stop except three : acts of charity which are continued, Knowledge by which (all) profit and a righteous issue which prays for him".

(Abu Hurayrah in Muslim, Abu Daud, Trimidhy and Nasa'iy).

The Prophet Mohammad said :

"Verily what reaches the Momin of his work and his good actions after his death is the knowledge

which acquired and spread abroad... or a book which he has given to inherit...,"

The Prophet Mohammad said :

"No present or gift out of all the gifts and presents to a child is superior to a good liberal education".

(Trimidhiy and Bayhaqi)

The Prophet Mohammad said :

Who so walks in path seeking knowledge therein, God will thereby make easy to him the path of paradise".

(Abu Hurayrah in Abu-Daud)

The Prophet Mohammad said :

"Who so goes forth in search of knowledge, engages himself in the Cause of God until he returns (home)".

(Anas in Trimidhiy and Daud)

The Prophet Mohammad said :

"Who so seeks after knowledge and attains it, shall have a double reward and if he attains it not to it (yet) shall he have one reward"

(Wathilah bin Asqa in ad-Darimiy)

The Prophet Mohammad said :

"Do you know who is the most beneficent? God is the most beneficent; then of the children of man, I am the most beneficent and after me the most beneficent among

them is the man who acquires knowledge and spreads it : he will come on the day of resurrection as a chief by himself.

(Anas in Bayhaqiyy)

The Prophet Mohammad said :

The Prophet of God passed by two gatherings in his mosque and said

"Both of them are (working) for God but one of them is superior to the other". As to the one they call upon God and eagerly (strive) after Him; so He please, He may please, He may give them and if He please He may with hold (His provision) from them; and as to the other, they learn wisdom or knowledge and teach the ignorant; so these are superior; and I am only raised up as a teacher".

(Abdu'llah Bin Armu in ad-Darimiy)

The Prophet Mohammad said :

"The superiority of this learned man who observed the appointed prayers and then sat down and taught men good over the worshipper who fasted (all) day (long) and stood up (to pray all) night (long) is as my superiority over the least among you".

(Hasan in al-Darimiy)

Prophet Mohammad said :

"Who so walks in the path of knowledge thereby God will make walk in the paths of paradise; and verily the angels spread out their wings out of pleasure for the seeker after knowledge; and verily those who are in the heavens and the earth and fishes also in the midst of water, all

ask pardon for him; and verily, the excellence of a learned man over a mere worshipper, is as the excellence of the full moon over the stars. And verily, the learned men are the inheritors of the prophets; for verily, the prophet's heritage are not dinars nor dirhams but the heritage of knowledge; who so then receives this, he received ample good Fortune".

(Abu Darda in Abu-Daud: and Trimidhiy, Kathir bin Qays in Trimidhiy, Abu Darda, Ibni Majah and Darimiy)

The Prophet Mohammad said :

"To acquire knowledge is binding upon Muslims, men and women and the placing of knowledge with the underserving is as the hanging of Jewels and pearls and gold round the neck of the swine".

(Anas bin Malik in Ibn Majah)

The Prophet Mohammad said :

"He to whom death comes while he is in search of knowledge ... the prophets there shall be but one degree (of excellence) in the garden (of bliss)

(Hasan in ad-Darimiy)

The Prophet Mohammad asked God :

"Let me profit by what Thou hast taught me and teach me what would profit me and give me increase in knowledge ..."

(Abu Hurayrah in Trimidhiy and Ibne Majah)

The Prophet Mohammad said :

"Muslim theologians are the successors of Prophets".

(Aby Daud, Trimidhiy)

The Prophet Mohammad said :

"Faith is naked, its dress is piety, its adornment is modesty and its fruit is knowledge".

(Hakim)

The Prophet Mohammad said :

"On the day of Resurrection, the ink of the learned will be weighed with the blood of martyr".

(Ibn Abdul bar)

The Prophet Mohammad said :

"Intercession of three persons will be accepted on the day of Resurrection- The Prophets, the learned ones and the martyr".

(Ibn Majah)

The Prophet Mohammad said :

"The preference of Muslim learned over the Muslim devotee is seventy times more".

(Ibn Aadi)

The Prophet Mohammad said :

"The person who travels in the desire of knowledge God guides him on the path of heaven"

(Muslim)

The Prophet Mohammad said :

"Learning of a chapter of knowledge
is better for a person than this world
and Hereafter"

(Ibn Habban, Ibn Abdul Bar and Tabrani)

The Prophet Mohammad said :

"Obtain knowledge even if it is
in China"

(Ibn Adi, Behaqi)

The Prophet Mohammad said :

"Knowledge is treasure, its keys are questions
continue to ask about knowledge because
by asking one question four persons are
rewarded - petitioner, learned, listener
and who loves them".

(Abu Naeem)

The Prophet Mohammad said :

"God has bestowed knowledge upon the
learned, has also taken covenant from
them which he had taken from the prophets".

(Abu Naeem)

5. Objectives of Muslim Education

Having read the place of knowledge, education and
teachings in Islam let us see the aims and objectives of
Muslim education :

Durrani discussing the objectives of muslim education says

"The objective of education is to obtain knowledge of reality and captivation of natural phenomena but life should not be unbridled wisdom and thought." 7

Allama Iqbal, explaining the meaning of theory of education in Islam mentions "the fostering of self, training, wakefulness, construction and stability in fundamental principles".⁸ In Islam the concept of education depends upon its past. The events mentioned in the Quran and occurred during the time of Prophet Mohammad are like torch-bearing minarate. Collective feelings, experiences and traditions have a basic share in the growth and development. Therefore reading of history and learning lesson from it is basic necessity of education. Islam is purely educational movement. It has no restrictions on learning of modern sciences and neither the modern sciences are against Islam. Ahmad says

"The overall objective of education should be transfer to the new generation the accumulated knowledges, insights and experiences of past generation and to guide it at once to extend and expand this heritage and to develop that individual character which is enlightened and pure and disciplined enough to enable them to prefer the collective good to personal gain and live as part of a society of universal human brotherhood. It requires such educational

institutions which have adequate space and equipment for instruction and games and sufficient number of qualified teachers and coaches who are fully aware of and dedicated to the objectives of Islamic view of life and possess ideal individual character". 9

Hashmi¹⁰ is of the opinion that objective of muslim education is to prepare human beings who obey God and ready to do any thing for His pleasure and possess high Islamic and moral values. Zaman discussing muslim education writes "the objective of education is purification of mind and make people cultured and courteous. Thus with education rearing up is also necessary which rearing up of mind and intellect on the one hand and rearing of character, action and of body".¹¹ She is of the opinion that children should develop the habits of truth, honesty and hard work so they do not commit any theft or dishonesty inside and outside the school. They should develop the sacrifice as second nature and such qualities which make tolerance, respect for elders, love for youngers and favour and grace to peers as a part of their character.

Allana¹² thinks "that the real objective of muslim education is to strengthen the capacity of captivation of life and because life is whole whose different elements could not be separated. Thus its contemplation should be synthetic and the conflict of body and spirit should not arise in it. Muslim education should produce such persons

who could create the pious social set up".

al-Ghazali holds the purpose and goal of acquiring knowledge and its teaching is seeking good of this world and that of the next one. Its result is to enjoy nearness of God, to keep company with the angels and the pious divines which are objects of the next world and its results in this world is honour, influence over the rulers and the people.

al-Ghazali determined the aims and objectives of muslim education in accordance with Islamic way of life. The objective of education was utility. However he used utility in wide meaning which prevailed over the material and spiritual aspects. His utility theory consisted of individual as well as social phenomena. According to him the objective of Islamic education was formation, construction and perfection of manners so that man could distinguish between good and bad and abstain from evil. On the one hand it formulated the character of individual and on the other hand it reformed the society.

Hasan writes in his paper "Islamic System of Education

"it is to provide for the most harmonious development of body, mind and soul in a way that an individual is not only able to achieve what

is best in the present life but what is most beneficial for his soul when it leaves the body. The concept of learning must provide security not only here but also in the here-after. In self-expression it will not merely lay emphasis on knowledge for the mind but will also include the knowledge that is essential for the soul. It will not rest content merely with perception but will also call for intuition - a higher form of intellect. It is more concerned with attitude and understanding than with mere teaching. It exhorts people for their motives but also Judges them by their actions". 13

Hasan¹⁴ further writes

"It is the purpose of education to bring the realities of life in harmony with the ideal at every stage of development. It must not only provide for the necessary knowledge but also "a know-how" to impart it and when to impart it ... The Islamic system does not merely accept a longer view of life but it has a broader and higher view of life. While making full allowances for the development of body, mind and soul it gives a purpose to life that illuminates its whole-being as the central concept, the mainspring, the main purpose of education".

Hanberg¹⁵ is of the opinion that the main objective of Islamic system of Education was extraordinary training of power of memorization.

Khatak writes

"We should establish such an atmosphere through our educational system where every individual could attain religious, intellectual, moral and physical progress... In Islamic learning, learning of ways of living is not only education but the perfection of humanity and responsibility of evolution of life is also education." 16

Ugrani writes

"It is necessary to bring this fundamental change in education that the objective of education is not only attainment of employment but perfection of the self, attainment of high human virtues and elegance of unfolded talents. Through the system it should be known to every educated person that his aim of life cannot be complete through attaining better sources of living but his real aim is to better his principles and character, his skill, his intellect and his talents through his education. The attainment of living can be secondary objective but not its primary objective". 17

Siddiqui¹³ is of the opinion that the central problem of muslim education should be to keep faith and trust on values and thoughts of Islam. It is necessary to put in hearts of the children Islamic faith, values, studies and thought. It is possible through proper teaching of life and character of the Prophet Mohammed. It will develop firm belief and love towards the Prophet. It will reflect in their character, behaviour, sayings and action to bring them in accordance with the Prophet. It will bring happiness to them from within rather than with out.

Risvi¹² in discussing philosophy of muslim education writes

"The Islamic educational system straightens the moral laws and emphasizes on building up good habits and good character in comparison to irreligious elements... It straightens intellectual, educational and mental talents of youngsters at higher human values. It wants to establish piety and justice in the society".

Husain and Ashraf²⁰ describing objectives of education in Islam write

"... the true aim of education is to produce men who have faith as well as knowledge, the one sustaining the other, Islam does not think that the pursuit of knowledge by itself without reference to the spiritual goal that man must try to attain, can do humanity much good. Knowledge divorced from faith is not only partial knowledge, it can even be described as a kind of new ignorance".

They²¹ further argue

"Islamic education consequently insists that piety and faith must be clearly recognized in syllabuses as an aim to be systematically pursued. The test of any syllabus must be whether it brings the learner nearer to an understanding of God and of the relation in which man stands to his Maker ... If it does not it should be clearly understood to be at variance with the Islamic notion of education".

Thus the main objective of education is to attain piety and faith which should be so developed so that it bring the learner nearer to God. Al-Ibrashi²² writes

"Muslim educators unanimously agree that the purpose of education is not to cram the pupil's mind with facts but to prepare them for a life of purity and sincerity. The total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education".

Thus Al-Ibrashi also emphasises purity and sincerity leading to character building is one of the main objectives of education in Islam. Baidawi discussing three types of education calls the first type as "charismatic education" in which religion gets the supreme position, the second type as "education for culture" in which social distinction is emphasized, the third type is "specialist education" in which a special knowledge or skill is provided. According to Baidawi²³

"Islam blends the three types in its own system giving prominence to inner purity to be manifested in social consciousness and idealistic endeavour towards the mastery of any skill to which the person has assigned himself".

The First World Conference on Muslim Education was held at Mecca in 1977. The Committee No. 1 passed the following resolution in respect of objectives of education in Islam

"Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational

self, feelings and bodily senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Quran and the Sunnah and be governed by the Islamic system of values willingly and Joyfully so that he may proceed to the realization of his status as Khalifatullah to whom God has promised the authority of the universe." 24

The Committee No. 3 of the said Conference recommended

1. "The character of education at all stages, in all areas of knowledge, should be Islamic so as to enable students to comprehend and meet challenges to their faith".
2. The aim of this type of education should be to preserve the Islamic heritage and to resist the encroachment of alien cultures." 25

It may be concluded that the objective of education in Islam is the creation of the "good and righteous man" who worships God in the true sense of the term, builds up the structure of his earthly life according to the Muslim Jurisprudence and employs it to subserve his faith.

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CHAPTER IV

HISTORY OF MUSLIM EDUCATION IN EARLY ISLAM

1. Jahiliyyah Period (525 AD to 622 AD)

"Jahiliyyah" does not mean "ignorance" here. It has specific meaning in muslim education. It means the period during which the Arabs did not believe in one and only one God, the Prophet Mohammad and the Quran. This word has been used in the same sense in the Quran also on four different occasions.¹ The records show that a definite educational system and method was in existence in this period.² Several Arabic classics in the form of genealogies, legends, folklore, prose and poetry of the period have been handed down all along from generation to generation. Seemankh rightly says

"Needless to say that he who writes, reads and he who reads has learnt to read from some one, namely a teacher. He who teaches does so according to a system and at a place : hence education". 3

In this era culture had really stagnated though it appeared that it progressed continuously. They had produced great master-pieces of Arabic literature and displayed them on the walls of Kabah in Mecca. The society which was responsible for the development of literature could not ignore the development of educational system. There are two clear evidences for this presumption. Firstly there are several numbers of references for

reading and writing in the literature of the period. Secondly it is reported that Prophet Mohammad agreed to free all the prisoners of war in the battle of Badar who had agreed to work as teacher for the newly converted muslims.

It is known from old references that there was an educational institution near Mecca in which a woman Zulma of Hazil tribe got education in her childhood. Warqa bin Nafil was a resident of Mecca who had translated Torait and Bible in Arabic language. The Jews of Medina had established a Baitul Madaris which was partly a Court and partly an educational institution. However, the high level of attainment of Arabic language and literature, the scholarship of a few number of people, the presence of Baitul Madaris in Mecca and Medina, did not mean that Jahiliyyah period was a period of civilization and knowledge.

2. The Prophet's Period (603 AD - 633 AD)

Prophet Mohammad was a promoter of education although he himself was not literate. His skill and success as an educator, his leadership of mankind, his spiritually endowed and inspired personality were responsible for his achievements. His travels to Syria during his youth played some role in making him promoter of education.

Seeman kh observes

"His (Mohammad) work resulted not only in a Community shown the way to salvation through scripture but also in a Community commanded from Above to establish education as the corner stone of its spiritual and cultural house. For it was he who instituted the prayer in Islam which include reading portion of Quran as an obligatory act of devotion and this must be done at least 5 times a day by every muslim. From an educational point of view, this was the first break through in mass education". 4

Prophet Mohammad started the practice of sending missionary teachers to different areas so that they could teach isolated and moving tribals. Whenever a new area was conquered the Prophet used to dispatch teachers to teach the people.

He sent a teacher to Medina before his migration from Mecca to Medina. In spite of his busy schedule in war and political matters after his arrival in Medina, he paid special attention towards removal of illiteracy. He appointed Hazrat Saad Bin Aas to teach reading and writing to the people. Hazrat Abada bin Samet was appointed in Suffa, the first muslim boarding school, to teach the Quran and writing. Suffa was not the only institution in Medina. There were about ten mosques also which functions as educational institutions for the neighbourhood. He had also

ordered that people should obtain education from their neighbourhood. He used to address his companions for their education. He used to visit the lectures given in Masjid Nabvi and gave necessary advice. The reading and writing got important place so soon among muslims that God Commanded in the Quran that every commercial activity involving credit transactions should be reduced to writing and signed at least by two witnesses.

3. The Orthodox Caliphate Period (631 AD - 661 AD)

The period of the first four Caliphs of Islam is known as the period of the orthodox Caliphate. It had the same educational system which was in the time of the Prophet. Since the most important task in the beginning was to propagate and establish Islam, so the whole emphasis was on fundamental teachings of Islam. The main purpose of education in the period was to familiarize people with their basic objectives, to take into account the necessities of time and circumstances and to provide spiritual and materialistic development of the people on better lines.

In this period Islam had spread outside Arabia. Egypt, Palestine, Iraq, Iran and Syria were conquered in this period. Islam was knocking at the doors of India.

Several nationalities were living in this newly conquered area whose religious beliefs, languages and cultures were different. The purpose of muslim conquests was not to capture the land but to create a revolution in human society under the principles of prophethood and the unity of God. It required a system of education so the companions of the prophet reached far and distant places for spreading muslim education. They established educational circles in those places. It was done in Basra by Amran bin Hussain, in Palestine by Moaaz bin Jabal, in Medina by Abdullah bin Masood, in Damascus by Abu Durda, in Syria by Abdur Rahman bin Qasim, in Egypt by Jaban bin Jabla.

Like the prophet's period, the mosques occupied the position of Educational Centre and they enjoyed great importance in teaching and learning. The mosques were constructed in large numbers and the extensions were made in the old ones. The construction of new mosques and extension of old ones provided more opportunities for attainment of knowledge and encouragement to education. Scholarships were instituted for those who attended the teaching of the Quran which on the one hand provided incentive for education and on the other hand provided educational opportunity for poor.

The kind of knowledge that we have considered so far was largely religious knowledge with some reading and writing. It seemed that at that stage no other form of education was considered worth while. Tibawi reports in one of his article

"we read in the famous collection of Shii traditions that the Prophet once entered the Mosque and saw a group of men surrounding a man and Muhammad asked who he was. "He was an "allama" was the answer - one most learned in the genealogy of the Arabs, their wars and battles in Jahiliyya poetry and philology". The prophet is reported to have said, "That is a kind of knowledge that causes no harm to the one who does not possess it, nor does it confer any benefit on the who does possess it". He is said to have added that knowledge outside the Quran, hadith and fiqh was superfluous (Al-Kafi 12-13)". 5

Tibawi himself replies

"But it equally authoratively reported that the Prophet instructed his scribe Zaid to learn kitab al-yahud as a safe guard against Jewish Juile. (Abu Daud II, 124)" 6

However, it is not incorrect to say that educational movement was mostly towards the grown up and proper steps were not taken for provision of Primary education to the children. A notable feature was that reading and writing was not the responsibility of the State and whatever steps were taken to make the people

literate, they were individual personal efforts. But the supervision of education was done by the Governors of the States under the orders of the Caliph.

The methods of teaching were effective and suitable for the students. The following methods were used for teaching of Quran, Hadith and Jurisprudence.

(a) Method of Teaching Quran : Ali Ausat Siddiqui writes

"Hazrat Abu Darda initiated teaching of Quran in the main mosque of Damascus. His method was that he used to sit in the mosque after morning prayer. A crowd of the Quran reciters used to sit around him. He made a group of 10 persons and appointed one teacher upon it who taught them the Quran. Hazrat Abu Darda prepared these teachers for the task beforehand. He used to take round the groups and paid attention towards their recitation of the Quran. When any student learnt the whole Quran he used to take him in his own studentship and prepared him to perform the task of a teacher. It is said that about 1600 students used to participate in the teaching circle of Hazrat Abu Darda". 7

This method was actually monitorial system in which the teacher prepares first good students and then those students teach other students in the presence of the teachers. They become expert themselves as well as provide benefit to others. In this method one teacher can teach several students effectively in a short period of time.

(b) Method of Teaching Hadith

The steps were taken to keep the teaching of Quran and Hadith separately to avoid the mixing the two and Creating confusion. The Caliphs ordered the Governors of the States that proper attention should be paid towards those who taught Hadith. The Hadith experts used to sit amongst the people and describe Hadith very carefully. They used to tell the actual words spoken and actual action done by the Prophet. In our present method of teaching it can be called "narration" technique of teaching.

(c) Method of Teaching Muslim Jurisprudence

The authentic learned persons and jurists used to sit in the courtyard of the mosques and their students used to sit around them. The students used to ask jurisprudential questions and the learned persons and jurists used to answer them. In the present terminology it can be called question and answer technique of teaching.

Having described the educational system in general during the period of the orthodox caliphate let us discuss for each Caliph separately.

Hasan writes

"Hazrat Abu Bakr started the movement of compilation of Quran - the main source of muslim education. He compiled it and kept its name as Mushaf. Before migration to Medina, he constructed a mosque in his house and made arrangements of teaching and recitation of the Quran in it. The Hadith is another source of muslim education. Hazrat Abu Bakr contributed 142 traditions to it. He occupies an important place in mysticism also. He continued Madarsa Suffa for expansion of teachings of the Quran and Hadith and appointed Hazrat abbi bin Kaab and Hazrat Zaid bin Sabit for propagating teachings of Quran". 8

He further writes

"Hazrat Umar Farooq paid more attention towards educational system. He gave more emphasis on the education of children and attempted to make the educational system more organized and systematic. He started teaching of the Quran in all conquered regions. He fixed the salary of teachers of Maktabas of children in Medina as 15 Durham per month. Thus education was given the status of the Department in his Caliphate. He ordered all the District officials to introduce the skill of writing the Quran. The educational institution of children were generally located in mosques or the parents taught the children at their residences". 9

He further writes

"Hazrat Usman followed the educational policy of Hazrat Umar Farooq and did not make any significant change in it. But he removed the

differences of writing and reciting of the Quran and kept the copies of MUSHAF SIDDIQI in the different centres of the district after getting them copied so that people might remove their differences. It was a great revolutionary step in the teaching of 'uran". 10

Describing the period of Hazrat ali he writes

"The Prophet granted him the title of "Gate of the knowledge" (Babul ilm). He practised the educational policy of Hazrat Umar and introduced some additions also for example he initiated the Grammar (Ilm al-Nahw) and appointed his own student Abul Aswad Delmi for preparing the details of Grammar after explaining him some principles of Grammar. The system of finalising Hadith got impetus in his time"¹¹

Thus it can be said the educational system during the period of orthodox Caliphate was effective and broad-based in which muslims were educated for unified education and thinking. In this time the emphasis was given on the total development of the personality of muslims.

4. The Umayyad Dynasty Period (661 AD - 749 AD)

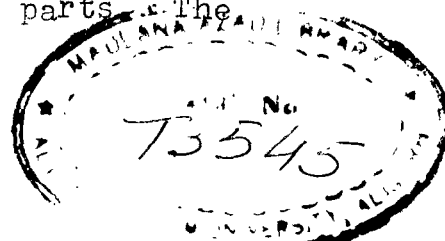
The umayyad dynasty started after the orthodox Caliphate. The rulers of this period were also called Caliphs. But they were really kings. The religion was separated from politics. The kings were interested in expanding their kingdom rather than patronising the

education. The education as well as the learned persons remained independent from the influence of the Government. The Companions of the prophet and their followers continued their interest in education. There were no schools like schools of modern days in this period but there were Maktabas for Primary education and Educational Circles for schools.

The organisation of muslim education in the pre-Madrassa period is generally known as the system of Educational Circle (Halka-i-Dars). The teachers used to sit on a cushion or dias and lean against a wall or pillar. The students were seated in a semi-circle in front of them. The basic ring-form of the class has survived to this day. The students of al-Azhar and other traditional Muslim educational institutions still form a ring round their teachers. Those who used to come regularly sat on one side of the teachers and those who came occasionally sat on the other side of the teachers.

The teachers recited some verses from the Quran before beginning their lessons. The teachers used the following techniques of teaching :

(a) Dictation : The teachers dictated Hadith to the students. Then he explained its different parts. The



students noted it also. The teachers used to ask one or two students at the end of the lesson to read from their notes and made necessary corrections and signed them.

(b) Discussion : If the students possessed books, they used to study them and discussed themselves before the teachers made lectures on them. After the lectures, the students asked questions from the teachers and they answered them. Sometimes the teachers asked the students to read instead of making the lectures and explained in between where necessary. Sometimes the teachers used to ask questions from the students to check the understanding of the students and effectiveness of their teaching. The important educational circles were of Hazrat Abdullah Bin Abbas, Hazrat Aslam, Hazrat Bani Hashim, Hazrat Abdullah Bin Zakwan etc.

Abbasid Period (749 AD to 1257 AD)

The rulers in Abbasid Period provided protection and patronage for educational activities. Several books were written on Hadith, Commentary on Quran, Jurisprudence and the Prophet's character. The time of Haroon Rashid during this period is the period of height and prime of education, civilization and culture. He established an institution known as Baitul Hikmat.¹² He appointed several learned

persons and translators and got several books of Greek, Persian and other languages translated into Arabic.

Another ruler Mamun had love for education. He was an authority on Quran, Hadith, Jurisprudence, literature, philosophy and astronomy. He strengthened Baitul Hikmat. He got the books of Plato, Aristotle, Hippocrates, Galen, Euclid and Ptolemy translated into Arabic and encouraged people for learning. The affluent and the rich also took interest in educational development due to interest of Mamun.¹³

The mosques occupied the position of Centres of learning like previous periods. The mosques of Baghdad were special centres of learning. They provided education for young as well as adults. The libraries were also attached with mosques where students spent their time in studies and educational debates and discussion held there.

Several educational institutions and Madrasas were established in this period. Nizamul Mulk was the minister of Alpur salan and Malik Shah, the two rulers in this period. He was a learned man. He made great attempts for educational development. He established Madrasas in Balkh, Vishapur, Herat, Isfahan, Basra, Maro, Mosul, etc.¹⁴ The greatest Madrasa of Nizamul Mulk was Madrasa Nizamia. It

was inaugurated in 1072 AD. A hostel was also attached to this Madrasa. The students were granted scholarships. Great learned teachers taught in this Madrasa. Some of the important teachers were Imam Abu Ishaq Shirazi, Abu Nasar Sabagh, Ibnul Khatib, Abul Hasan Fasihi, Qutbuddin Shaafai, Inaam Mohd al-Ghazali.¹⁵

The Quran, the Quran's Commentary, Principles of Quran's Commentary, Hadith, Principles of Hadith, Jurisprudence, Principles of Jurisprudence and other religious subjects were taught in Madarsa Nizamia. Philosophy, logic, astronomy, medicine, Mathematics, Philology, Grammar and Arabi Literature were also taught. In 1242 AD when another educational institution "Almustansariya" was established, Madrasa Nizamia was merged with it.¹⁶ This new institution was constructed in seven years. It was inaugurated in 1249 AD. Hadith, Grammar, medicine, Inheritance laws were the four main departments which were headed by Shaikul Hadith, Shaikul Nahr, Shaikul Tib abd Shaikul Faraiz respectively. This institution had also Hostel.

The method of teaching was according to time. The teachers gave the lectures and students listened them and noted them. The students used to memorize them. The students used to ask questions on the lectures and the

teachers answered them. The teachers also raised issues for discussion and developing students' abilities.

It can be said that the foundation of knowledge and sciences which was laid in the period of Umayyads were developed in this period also. Several rulers of this period took great interest in educational activities and patronized them.

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CHAPTER V

HISTORY OF TRADITIONAL MUSLIM EDUCATION
IN INDIA

1. Early Muslim Period

Sultan Shahab-ud-Din of Ghor was the first Muslim king of India who established some schools and Seminaries at Ajmer for muslim education.¹ Qutb-ud-Din Aibak (1206 AD-1210 AD) established several mosques in which secular learning went hand in hand with religious instruction.² He established a madrasah in Ajmer. Altamash (1210 AD - 1236 AD) established a Madrasah Moaazia which was rebuilt and furnished with Sandal wood doors by Firoz Shah Tughlaq.³ Nasir-ud-Din Mahmud (1246 AD - 1266 AD) established Nasiriyya College at Uch and famous Qazi Minhaj-i-Siraj, the author of Tabaqat-i-Nasiri was the Principal of the College and Superintendent of its vast endowments.⁴ Ghiyas-ud-Din Balban (1266 AD-1286 AD) asked his officers to spare no pains to discover men of genius, learning and courage. They must be cherished by kindness that they might prove the soul of their councils and instruments of authority.⁵ His son, Prince Muhammad took a lead in the formation of literary societies. His Court was frequented by the most learned, excellent and talented men of the age. His palace was the meeting place of his literary society of which Amir Khusraw was the honoured President.⁶

Jalal-ud-Din Khilji (1290AD - 1296 AD) was a great

lover of learning. He invited eminent gens de lettres to his private parties and listened them with avidity.⁷

Ala-ud-Din Khilji (1296 AD - 1316 AD) who was uneducated in the beginning became deeply interested in the study of Persian later on and succeeded in acquiring some proficiency in it.⁸ Abdul Haq Haqqani informs that during the time of Ala-ud-Din Khilji, Delhi was the great rendezvous for all the most learned and erudite personages.⁹ Stephen writes that the inscription on the Alai Darwazah described the Sultan as the strengthener of the pulpits of learning and religion and the strengthener of the rules of Colleges and places of worship.¹⁰ Mubarak Shah Khilji restored lands and Jagirs confiscated by earlier rulers which meant the resuscitation of many a moribund madrasah.¹¹

The founder of Tughlaq dynasty Sultan Ghyasuddin (1320 AD - 1325 AD) patronized learned persons, established Madrasa and gave scholarships to lovers of knowledge. Muhammad Shah Tughlaq (1325 AD - 1351 AD) was the most learned among the crowned heads of the Middle Ages.¹² However, unfortunately, he could not contribute to the cause of education all that was expected from him.¹³ Firoz Shah Tughlaq (1351 AD - 1388 AD) attempted very much for the spreading of education. He collected great scholars like Zia Uddin Barni, Maulana Jalal uddin Rumi,

Qazi Abdul Qadir and Azizuddin Khalid Khani in his court who wrote on theology, Islamic Jurisprudence etc.¹⁴ He organized a regular system of public instruction, sent out teachers in different parts of his dominions for imparting instruction and produced a large number of capable scholars.¹⁵ Jaffar writes "According to the testimony of Ferishta and Nizam-ud-Din, he founded no less than thirty Colleges in his kingdom and provided them with paid professors of proved merit; where as Abdul Baqi has recorded ... that he opened as many as fifty madarasahs".¹⁶ He also established Firoz-Shahi-Madrasah¹⁷ and a College in the vicinity of the Qadam Sharif.¹⁸

Bahlol Lodhi remembered that the promotion of education was a part of his duty. He opened some schools and colleges.¹⁹ Sultan Sikander Lodhi (1449 AD - 1517 AD) had seventeen learned men constantly with him in his private apartment.²⁰ He covered his kingdom with Colleges and filled them with Professors and students.²¹ Education made much progress during his reign. He founded a new city which was later on known as Agra. It became a radiant centre of Muslim culture and civilisation.²²

Early Muslim Period — Private enterprise

Sayyed Maula who was in the regime of Sultan

Ghayas-ud-Din Balban was a great advocate of education. He also founded a College at Delhi and staffed it with brilliant scholars.²³ During the reign of Sultan Alauddin²⁴ Khilji the nobles of Nauhatta, Sayyads of Gardez and Sayyads of Bijnah were remarkable for the love of learning and interest in education. They contributed for making Delhi to more famous as Centre of education. They were well versed in Muslim Theology, Muslim Jurisprudence, Logic, Grammar, History and Commentaries on Holy Quran. Nizamuddin Auliya and his learned student Shaikh Usman also belonged to this time.²⁵ Farishta²⁶ also refers to Delhi as an important education centre and says that palaces, mosques, universities, booths and all kinds of public buildings seemed to rise as if by magic.

Jaffar writes that there was at that time an intelligentsia who surpassed even the pick of Bokhara, Baghdad, Cairo, Damascus, Isfahan and Tabrez - the renowned Muslim University cities of the East.²⁷

Jaffar²⁸ concludes that besides the educational efforts made by the great Muslim rulers of India during the early Muslim period, the patronage of learning and promotion of education by founding schools and colleges were also undertaken with remarkable zeal and enthusiasm by many of the nobility and gentry. By the time, therefore, that the

great Mughals began to rule in India, there must have already existed a large number of schools and colleges in almost all parts of Muslim India".

2. Mughal Period

Jaffar writes "Never, in fact, in the whole history of Muslim Rule in India did the subject of education receive such a regular encouragement from the reigning sovereigns of Delhi as under the Royal House of Timur, whose every member was its die-hard exponent."²⁹ Zahir Uddin Muhammad Babar (1526 AD - 1530 AD) entrusted the Public works Department building of Schools and Colleges in addition to other duties.³⁰ It shows that Babar took interest in expansion of education. Nasir-ud-Din Muhammad Humayun (1530 AD - 1556 AD) gave great importance to the scholars and associated them at his Court. One of his associates was a Professor of a madrasah of Delhi.

Sher Shah (1540 AD - 1545 AD) did much for the promotion of education in his dominions. He had received education at Jaunpur, a great Centre of Islamic Culture in India at that time. He opened Shershahi Madrasa at Farnau.³¹

Akbar (1530 - 1556 AD) had love of learning and respect for the learned. Agra become a famous seat of

learning. It had several schools and colleges where students come from far and wide.³² He had developed a sound system of education. Several maktabas and madrasahs were founded and richly endowed under his instigation.³³ He introduced reform in methods of teaching. A student had to pass three distinct stages before he became able to read and write without difficulty.³⁴ In his regime, the curriculum was modified to enable the students to acquire education according to their ambitions but it was laid down that it should be according to the requirements of the time.³⁵ A significant change was made in the aims of education which were changed from being strictly religious into purely political - unification of India in every sense : political, religious, social and cultural.³⁶ Cousin writes "Mussalman education was at its most inclusive stage in the reign of Emperor Akbar, and therefore at that stage it presented to us the largest selection of educational ideas to estimate our thought in the educational reconstruction of today".³⁷

Jehangir (1605 AD - 1627 AD) was so much interested in promoting the cause of education that soon after his accession to the throne he repaired and reconstructed those maktabas and madrasahs which had been for three decades the dwelling places of birds and beasts and populated them with

Professors and students.³⁸ Bernier has given the following reports of education during the reign of Shahjehan (1627 AD - 1658 AD) "A gross and profound ignorance reigns in those states. For how is it possible that there should be academies and colleges well founded? Where are those founders to be met with ? And if there were any, where were the scholars to be had? Where are those that have means to maintain their children in colleges? And if there were who would appear to be so rich? And if they would, where are those benefices, preferments and dignities that require knowledge and abilities and that may animate youngments study"³⁹ Jaffar⁴⁰ does not agree with the account given by Bernier for the following reasons

(a) Shahjehan was himself scholar and he could not be careless towards education (b) his predecessors had profounded several schools and colleges (c) Bernier did not have sufficient time to inquire into the true state of education due to his other occupations (d) Being catholic he did not write without prejudice against muslims.

Lau also did not agree with Bernier because he writes "all the educational institutions with their rich endowments made by the previous Emperors, nobles and private gentlemen, continued in unabated prosperity in his time".⁴¹ Khan⁴² writes that Darul Baqa which had been a

magnificent madrasah and was lying as ruins was constructed by Shahjahan. Stephen⁴³ reports that Shah Jehan founded the famous imperial college to the south of Jama Masjid of Delhi. Saxena⁴⁴ writes that Shah Jehan appointed the teachers of colleges at Delhi and Agra.

Aurangzeb (1658 AD - 1707 AD) was thoroughly conversant with Muslim theology and Arabic Grammar⁴⁵. Jaffar writes that "he (Aurangzeb) founded numberless schools and colleges and never neglected his duty with regard to the education of his subjects. Particularly he was keen about the education of Bohras of Gujrat for whom he appointed trained teachers and arranged monthly examinations Firmans were issued to other provincial Governors with the instructions that they should be careful about the education of their subjects. In 1678 AD he sanctioned an enormous sum of money for the repair and reconstruction of the old Maktabas and Madrasahs of Gujrat and ordered its Diwan to extend necessary support to the students of these colleges ... The system of instruction followed in the schools and colleges founded by Alauddin must have been based on his own theory of education which even Bernier has no hesitation to acknowledge".⁴⁶

The famous Madrasa "Faranji Mahal" was established

in his time. Another famous Madrasa of Delhi known as Madrasa Rahimiya was established in his time by Shah Abdur Rahim, father of Shah Wali Ullah.

After Aurangzeb, the Mughal kings did not pay proper attention towards education but their lapse was compensated by their affluent people. During the regime of Bahadur Shah (Primus) (1707 AD - 1712 AD) two madrasas were established — one by Ghaziuddin and the other by Khan Firoz Jung. Ghaziuddin was highly respectable and distinguished in the Court of Bahadur Shah (Primus). He got one Darul Uloom constructed outside Ajmeri Gate, Delhi. The same madrasa became famous Anglo-Arabic College which is known as Delhi College these days. This college produced great authorities on muslim education. Some of them were Maulana Mamlook Ali Panutwi and Imam Baksh Sahbai. The former was the teacher of Maulana Mohd Qasim Panutwi, the founder of Darul Uloom, Deoband and of Sir Syed Ahmad Khan, the founder of M.A.O. College, Aligarh. In the same period Mulla Miram Uddin Suhailwi constructed the curriculum of muslim education which is still known all over India, Pakistan and Bangla Desh as DARS-I-NIZAMI.

Mohd Shah (1719 AD - 1748) provided financial help to Hazrat Shah Waliullah for the development of Madrasa Rahimiya.

In 1793 AD, on the occasion of the renewal of the East India Company's charter, an attempt was made by some people in England to compel the company to spend a portion of the revenues of India on the education of Indians. But this proposition struck terror and dismay into the hearts of the generality of the people of India.

Mr. J.C. Marshman said in his evidence on the 15th June 1853 before the Select Committee of the House of Lords appointed to inquire into the affairs of the East India Company :

"For a considerable time after the British Government had been established in India, there was great opposition to any system of education for the Natives ... One of the Directors stated that we had just lost America from our folly, in having allowed the establishment of schools and colleges, and that it would not do for us to repeat the same act of folly in regard to India... For 20 years after that period down to the year 1813, the same feeling of opposition to the education of the Natives continued to prevail among the ruling authorities in this country". 47

In the charter Act of 1813, a clause was inserted which provided a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of sciences among the inhabitants of

the British territories in India.

The British administrators of India of those days were actuated by political motives in keeping Indians ignorant. Thus one gallant Major-General Sir Lionel Smith at the enquiry of 1831 said :

"The effect of education will be to do away with all the prejudices of sects and religious by which we have hitherto kept the company - the Mussalmans against Hindus, and so on; the effect of education will be to expand their minds, and show them their vast power". 48

It was political expediency which prompted the Indian Government to undertake the education of Indians. Even a very large portion of the magnificent sum of one lac of rupees was not spent for many years for the purpose for which it had been recommended to be set apart. But it was necessary to spend money on education, otherwise it was impossible to get servants for the public service of the state. Thus some of the witnesses in their evidence before the Lord's Committee of 1830 deposed that

"The Sudder Adawlut has represented that the knowledge of the Mohomedan law is becoming extinct among the natives, and that there is much difficulty in finding law affairs". 49

The Calcutta Madrasa or Mohomedan College was

founded by Mr Warren Hastings in 1781 "with a view, ... to the production of well-qualified officers of the Courts of Justice"⁵⁰

It should be mentioned here that Lord William Bentinck was not in favour of educating Indians. He saw danger in the spread of knowledge in this country" ... Basu writes⁵¹ "Sir Charles MetCalfe after he had assumed the Governor-Generalship of India, in a Minute, dated the 16th Mar 1835 said :

"His Lordship (Bentinck) however, see further danger in the spread of knowledge and the operations of the Press. I do not, for my own part, anticipate danger as a certain consequences from these causes. I see so much danger in ignorance, fanaticism and barbarism of our subjects, that I rest on the spread of knowledge some hope of greater strength and security ... If however, the extension of knowledge is to be a new source of danger it is one altogether unavoidable. It is our duty to extend knowledge whatever may be the result; and spread it would, even if we impeded it".

Lord Bentinck was in favour of educating the people of this country but he was desirous of anglicising them or rather preventing them from forming a homogenous nation. With that object in view, he introduced English as the Court-language of India. English was the language of the

rulers so the intelligent people were doing their best to learn it themselves and teach it to their children.

Sir Charles E. Trevelyan brother-in-law of Lord Macaulay submitted a paper on "the Political Tendency of the different systems of Education in use in India" to the Parliamentary Committee of 1853 on Indian territories. Some of the extracts are reproduced below :

"The Arabian or Mahomedan system is based on the exercise of power and the indulgence of passion. Pride, ambition, the love of rule, and of sensual enjoyment are called into the aid of religion. The earth is the inheritance of the Faithful : all besides are infidel usurpers, with whom no measures are to be kept except what policy may require. Universal dominion belongs to the Mahomedans by Divine Right. Their religion obliges them to establish their predominance by the sword; and those who refuse to conform are to be kept in the state of slavish subjection ... Such is the political tendency of Arabia system of learning. Happily for us, these principles exert in their full force only in books written in difficult languages and in the minds of a few learned men; and they are very faintly reflected in the feelings and opinions of the body of the people. But what will be thought of that plan of national education which would revive them and make them popular; would be perpetually reminding the Mohomedans that we are infidel usurpers of some of the fairest realms of the faithful. Our bitterest enemies could not desire more than that we should propagate system of learning which excite the strongest feelings of human nature against ourselves."

"The spirit of English literature, on the other hand, cannot be favourable to the English connection. Familiarly acquainted with us by means of our literature, the Indian youth almost cease to regard us as foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English just as the Roman provincials became more Romans than Gauls or Italians ... Dishonest and bad rulers alone desire any advantage from the ignorance of their subjects. As long as we study the benefit of India in our measures, the confidence and affection of the people will increase in proportion to their knowledge of us".

"It is only by the infusion of European ideas, that a new direction can be given to the national views. The youngmen, brought up at our seminaries, turn with contempt from the barbarous despotism under which their ancestors groaned, to the prospect of improving their national institutions on the English model. So far from having the idea of driving the English into the sea uppermost in their minds, they have no notion of any improvement but such as rivets their connections with the English and makes them dependent on English protection and instruction".

Thus the majority of the English officers were Anglicists and did not favour oriental education. Lord William Bentinck was the chief of them. He issued a resolution on the part of the Supreme Government of British India on 7th March 1835. Extracts from the resolution are reproduced below :

1. His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European Literature and Science among the natives of India; and that all the funds appropriated for the purposes of education would be best employed on English education alone.

2. But it is not the intention of his Lordship in Council to abolish any college or school of native learning... But his Lordship in council decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education... he directs that no stipend shall be given to any student that may hereafter enter at any of those institutions; and that when any professor of oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor.

3. It has come to the knowledge of the Governor-General in Council that a large sum has been expended by the Committee on the printing of oriental works; his Lordship in Council directs that no portion of the funds shall hereafter be so employed.

Lord William Bentinck forgot that in fact no people can even become instructed or enlightened except through their own language. It must be through the medium of their own language that they must address them and disseminate useful knowledge amongst them. History tells us that no Community has ever been educated save through its own mother-tongue and that the uprooting of a mother tongue is the extermination of the community or at least of all its peculiar characteristics. Speech, Thought and Existence are so closely bound together that it is impossible to separate them.

In this period education was linked with employment. The main aim of education was considered the preparation of ministerial staff for Government jobs. It was a period of Calamity and torment for muslims educationally as well as politically. It was a period of disappointment and frustration for muslim education. The muslim educational was abolished all of a sudden. All traditional muslim education institutions were declared unrecognized.

4. British Government Period

This period begins with the end of East India Company and beginning of British rule in India. From an educational point of view the period begins with the

implementation of Wood's Despatch. According to which the universities system was introduced in India on the pattern of London university. Bombay, Calcutta and Madras universities were established in 1857 AD. The system of Grants-in-aid was introduced so that private agencies could also contribute in the development of modern education. The Government institutions were not allowed to provide religious education. The private institutions were denied the grants if they provided religious education. The Madrasa system was not included in the university system though its inclusion therein was suggested in the Despatch of 1854.⁵²

The Indian Education Commission 1882 was appointed under the chairmanship of Sir William Hunter. The Commission made several recommendations in order to make English System of education attractive to the muslim community but no recommendation was made for improvement and reconstruction of the Madrasa system of education.⁵³ The Indian Education Commission 1882 gave the following general account of muslim Education.

"Apart from the social and historical conditions of the Moslem community in India, there are causes of a strictly educational character which heavily weighed in the race of life. The teaching of the mosque must precede the lesson of the school. But before the young moslem is allowed to turn his thought to secular

instruction, he must commonly pass some years in going through a Course of sacred learning. The muslim boy, therefore enters the school later than the Hindu. In the second place, he very often leaves school at an earlier age ... He (the muslim parent) cannot afford to give his son so complete an education. In the third place ... the years which the young Hindu gives to English and Mathematics in a public school, the young Moslem devotes in a Madrasa to Arabic and the law and Theology of Islam. The above are three principal causes of an educational character which retard the prosperity of the Musalmans". 54

During the 19th Century some attempts were made to bring reforms in the curriculum of Traditional muslim education and to attract muslims to modern secular education. But no attempt was made to prepare such a scheme of education which may be acceptable to all classes of people or to evolve an integrated system of education contributing traditional and modern system of education.

In 1917 Calcutta University Commission was appointed under the chairmanship of Sadler. The Commission made several recommendations for school education and university education. However, it made the following remarks about the traditional muslim education.

"Whatever may be the underlying motives, the preference of the muslims for maktabas and madrasas to secular ordinary schools was a patent fact proved by the experience of Century and borne out by statistical evidence... A considerable portion of the

Muslims under instructions are still pupils in maktab and madrasa. This means that the community is anxious for a system of education which will enable it to prepare its social and religious personality and its communal traditions." 55

The Commission used the word "Communal" probably not in the present connotation but in the meaning of related to community.

All is of the opinion

"Government was fully aware of the feeling and the sentiments of the muslims. Yet no steps were taken to draw the community towards modern education by gradually remoulding the then existing institutions to satisfy the secular and religious susceptibilities of the community the food the muslims wanted and to what they were accustomed was different from what the Government provided for them. They found it unpalatable and refused to take it and starved. The muslim remained hostile to a system of education which proved disastrous for their religion, Culture and way of life. They apprehended that this purely secular system of education though provided passports for material prosperity will produce a generation who may fall into apostasy and unbelief due to ignorance of the fundamental of their religion." 56

The policy of the British Government "Divide and Rule" was followed in bifurcating the education of muslims into secular system of education and traditional system of education. It led to four trends in the educational movement of muslims. One trend was of total non-cooperation towards

British system of education and of attempts of security of muslims educational system. It came in the shape of Darul uloom, Deoband. The second trend was total acceptance of the British system of education and to develop it amongst muslims with minor modification. It came in the shape of I.A.O. College, Aligarh which later on became Aligarh Muslim University. The third trend was expression of dissatisfaction both with Darul Uloom, Deoband and I.A.O. College, Aligarh. It emerged in the shape of Madratul Uloom, Lucknow. Another trend which emerged after first world war. This trend was expression of lack of satisfaction from the other three trends. It wanted to give national outlook to muslim education. It was represented by Jamia Millia Islamia, New Delhi.

We shall discuss the four trends briefly in the following lines :

(a) Darul Uloom, Deoband : It was established on May 30, 1867 in Deoband, District Saharanpur (U.P.) by Maulana Mohd Qasim Nanautvi. For first nine years it remained an ordinary madrasa but by 1876 it became a Darul Uloom and a Centre of muslim education. It prescribed Dars-i-Hizri for its student. The provision of vocational education was also made in addition to traditional religious education. Unani medicine was included as an optional subject in the

curriculum. Besides this Calligraphy, Book-binding, weaving, tailoring etc were also taught. Though it was provided to provide economic support to its product but it could not become an integral part of education of Deoband. The founder of the Darul Uloom did not seek or accept any financial aid from the Government. It was run on the financial support of muslims through subscriptions and donations.

One of the main objects of the Darul-uloom was to provide direct access to the original sources of Muslim learning, produce learned men with missionary zeal to work among the Muslim masses to create a truly religious awakening towards classical Islam, ridding the prevalent one in India of innovation and unorthodox practices, observations and beliefs that have crept into it and to impart instruction in classical religion. The Darul uloom has achieved this aim to a great extent. It has established itself as a school of religious thought. A large number of religious madrasas were founded on its lines through out the country by those who graduated from it, thus bringing traditional muslim education to large sections of Muslim masses. It produced a large number of outstanding religious leaders and learned men, most of them being authors of reputed works in different branches of muslim learning.

Prominent persons associated with as teachers or students included such names as Maulana Khalil Ahmad Saharanpuri, Mufti Asifur Rahman, Maulana Mohd Miyan, Maulana Shabbir Ahmad Usmani, Maulana Habibur Rahman Azmi, Maulana Asifur Rahman, Mufti Asifur Rahman and Maulana Saeed Ahmad Akbarabadi.

(b) M.A.O. College, Aligarh: The events in 1857 had a great influence on Sir Syed Ahmad Khan. In a sense his life started after 1857. He saw education as the most important, central issue, and accordingly regarded the spread of education to be the only means for the promotion of the national cause. It was felt after 1857 that the British Government wanted to finish Muslims of India on all fronts including education one. Some persons like Sir Syed Ahmad Khan and his associates felt that Muslims could not save themselves through confrontation. They thought the right path for Muslims was to declare faithfulness towards British Government, to get modern education and employment. It was at this important juncture of history that Sir Syed Ahmad Khan stood with courage and endurance to take out Muslims from the degeneration, lack of confidence and mortification. He had understood the real disease of Muslims and suggested

that modern education could not remove their all ills. We had no doubt that Muslims could not live with respect and contribute anything without learning modern sciences. We, therefore, decided to do anything for the educational, intellectual and cultural regeneration of muslims. This movement is known as Aligarh Movement. The movement led to the establishment of a High School in Aligarh on May 25, 1875 which became a College in 1877 and Aligarh Muslim University in 1920. Sir Syed Ahmad Khan had told

"From the seed which we sow today those may spring up a mighty tree, whose branches, like those of the Banyan of the soil, shall in their turn strike firm roots into the earth and themselves send forth new and vigorous saplings. This College may expand into a University whose sons shall go forth throughout the length and breadth of the land to preach the gospel of free enquiry, of large hearted toleration and of pure morality". 57

Not only the dream of Sir Syed Ahmad was translated into action but several muslim educational institutions were opened throughout India on the lines of Aligarh. But Aligarh tried to merge two opposite forces — Islam and Western Culture. It resulted in failure both in attainment of expertise in Western Culture and achievement of muslim education. Aligarh Muslim University introduced Muslim Theology in modern education and considered it

synonymous with Islamic concept of education. However the provision of religious education at the College made the Aligarh College different from the other institutions for higher education in India. Nevertheless it created problems too. Sir Sayyid himself challenged an established view that Muslim's elementary education commenced with religion. This view was not acceptable to other Muslims.⁵⁸

Sir Sayyid saw denominational Colleges as anachronistic but could not prevent that religious education be introduced. He considered traditional muslim education as a stumbling block in the way of progress because he maintained the existing works on religion were full of errors too numerous to describe.⁵⁹ He was not opposed to religious education in itself but he disapproved rather the way in which it was imparted.⁶⁰

Ahmed rightly observes

"Despite provision of religious education in Aligarh College it stood in sharp contrast to Deoband School which was exclusively devoted to religious education and oriental sciences. The difference between these two Muslim institutions were the differences of their founders. Whereas Sir Syed, who was a rationalist, interpreted Muslim religion on rationalistic principles, founders of Deoband who were standard bearers of Shah Waliullah saw in Sir Sayed's rationalistic interpretation of Islam as a fruitless endeavour. Sir Sayed thought it would be in the best interest of Muslims that they should forget the past and

become the obedient subjects of the British Empire. The founders of Deoband School thought otherwise". 61

Sir Syed Ahmed Khan devoted his whole life for development interest of getting modern education among muslims. However, it would be unfair to Sir Syed Ahmed Khan that he wanted modern education at the cost of faith of muslims. The only thing which can be said against him was that by taking modern education as it was he failed in his objective. He never thought that meaning of his movement which ultimately resulted into. If he did not have his own idea about modern education for muslims, he would not have established a separate school for muslims, he would have asked muslims to seek admission in Government schools and missionary schools. Sir Syed wanted to teach muslims modern sciences as well as keep them as muslims. Since he considered the atmosphere of Govt. Schools and missionary schools harmful for muslims so he established MAO College with the curriculum of modern education and inclusion of Muslim Theology as one of the Compulsory subjects. He thought that he would be able to produce such a generation of muslims which will be conversant with modern sciences and practitioner of muslim faith. He did not pay attention to the fact that with such a curriculum practising muslims would not be produced.

Allah observes

"The main reason for Shibli Humayun's disillusionment with the College was the inadequate and unsatisfactory provision of religious instruction there. He was completely dissatisfied with the way the religious instruction was given in this college. It also gained him that the Arabic language was never given the importance which was its due by virtue of the college being a Muslim seat of learning. So he felt a need to establish such institution which could instil into their students the spirit of classical Islam and also develop their critical faculties and acquaint them with the western ideas and new thinking". 62

(c) Aligarh Modelia, Lucknow : In April 1892 a conference of learned persons took place in Madrasa Fair-ul-Uloom in which it was decided that the greatest educational need of Muslims was to reform educational system. It was tried that all traditional Muslim educational institution be drawn on the same Curricula but did not succeed. Thus it was decided to establish Aligarh Modelia, Lucknow in 1897. Allah used it to strike a balance between the two schools of thought, "Al-Farooq and Deoband". Deoband was too much pre-occupied with the traditional knowledge and the religious sciences and not with the sciences of the world which resulted in the backward development of its pupils. Aligarh, no doubt, gave a new outlook to its students but it failed to instil a true Islamic spirit. 63

Maulana Shibli Nomani was the product of Deoband. He had taught sixteen years at Aligarh. In Aligarh he came in contact with Sir Syed as well as Professor Arnold. He learnt French language in Aligarh which helped him in understanding the writings of orientalist. Maulana Shibli was a mixture of the old and the new. He was neither satisfied with Deoband nor with Aligarh. He joined Nadwatul Ulama Lucknow as its Secretary in 1904. He was the driving force behind Nadwa. Nadwa has created its own place in research, education and teaching.

Nadwatul Ulama has produced illustrious servants and men well-versed in different branches of Muslim learning. Among authors are Maulana Sayyid Sulaiman Nadvi, Maulana Abul Hasan Ali Nadvi, Maulana Abu Tahir Nadvi, Maulana Shah Muinuddin Ahmad Nadvi and Maulana Masud Alam Nadvi. Their works have won wide acclaim in India and abroad.

The educational pattern presented by Nadwatul Ulama could not be popular in other parts of the country. Recently a new institution has come into existence at Jaipur which is known as Jaiyatul-Khidayah. It has followed the programme of Nadwa. However it is still in its infancy stage. The result has been that Nadwa could not play that role in the shaping of muslim education for which it was established. It could not develop close

relationship between the institutions like Deoband and Aligarh.

(d) Jamia Millia Islamia, New Delhi : While Nadwatul uloom attempted to harmonise traditional education with the new one, Jamia Millia Islamia tried to bring some characteristics of traditional education in the new one. The concept of national education emerged after Khilafat Movement and Non-Cooperation Movement. Thus an attempt was made to make Muslim educational institution independent and free from Government control and grants-in-aid. Maulana Mohd Ali wanted Aligarh to cooperate but there was not a good response. But some students like Dr. Zakir Husain responded and Jamia Millia Islamia was started in 1920 at Aligarh which was transferred to Delhi in 1925.

Jamia Millia Islamia was intended to be an Islamic national educational institution whose main aim was the education of the Muslims and the basis for this education was to be Islamic and Islamic civilization. Maulana Mohd Ali, Dr. Mukhtar Ahmad Ansari and Hakim Ajmal played significant role in its establishment. The role of Dr. Zakir Husain who was then a student at Aligarh was also important not only in its foundation but in its nourishment and carrying its great heritage as a national institution. Mr. Iqbal, Khajeeb, and Dr. Abid Husain also played key role.

Jamia Millia Islamia considered purely secular education harmful for muslims and addition of Muslim Theology in secular education as insufficient. Its founders presented comprehensive concept of education in which a student should be expert both in modern education and religious sciences. Thus the provision of Islamiat was made on its every stage. The Quran and the Hadith were made parts of the Curriculum. Arabic was made a compulsory subject and specialisation was provided in Islamic Studies. Urdu instead of English was made medium of instruction. The main characteristic of this institution was self-sacrifice and selflessness of the teachers who worked on nominal salaries. They lived a very simple life and presented Islamic ideal of a teacher before their students. This institution played a key role in the freedom movement. However it could not play a great role in muslim education. Institutions on its pattern were not opened in the country.

Thus it can be concluded that two parallel systems of education were followed by muslims. One system of education was forced by Britishers on muslims whose main aims were to prepare an army of Job-seekers to run the British administration in India and to bring into vogue western sciences and civilisation. The other system was national educational system of muslims in which there were two schools of thought. One was represented by Deoband and

the other by Aligarh. Not only the programmes and policies of these two institutions were different but the value system, point of view towards life and style of thinking of the students were also different. It resulted into division of muslims of India into different groups. The gap between them widened and they could never agree on any aspect of muslims.

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CHAPTER VI

EDUCATIONAL IDEAS OF MUSLIM THINKERS
ABOUT TRADITIONAL MUSLIM EDUCATION

1. Introduction

The basis of Islamic theory is that God and only God has determined all aspects of life of a Muslim. The same applies to education. God's Message has been given in the Quran and it has been revealed through the prophet Mohammad. According to beliefs of Muslims the messages have been given to human beings through the prophets in the past also but the last message has come through the Prophet Mohammad. The Quran has prescribed the conducts of Muslims individually as well as socially very comprehensively. It has provided ethics, theology, jurisprudence and political theory for the individuals as well as social life of muslims. A muslim should believe in right faith as well as right conduct. The right conduct includes such virtues as charity, patience, kindness, gratitude and fulfilment of promise.

The muslims have belief in God, His Prophets, Quran, traditions of the Prophet Mohammad, predestination, Resurrection and Day of Judgement. All of them have played important role in the development of theory of muslim education.

Tibawi writes "The Content of that (Muslim) education is of divine origin, its aim is to direct the

... of the individual and the state according to God's Commandments. Its first teacher was a prophet; his followers in the task of teaching and preaching were Caliphs, traditionalists and theologians. These regarded themselves and were accepted as the guardians of religious knowledge".¹

2. Basic Principles

The following principles may be considered as basic to Muslim education theory :

- a) It is the religious duty of all the muslims that they should persue the attainment of knowledge and imparting of knowledge.
- b) Those who engage themselves in possessing and imparting knowledge shoud do all their activities for attaining the pleasure and favour of God.
- c) The attainment of material gains should not be the chief aim of muslim education.
- d) Attainment of the pleasure and favour of God is not only the primary aim of education but of the whole life of muslims. The basic tenets of Islam emphasize over the complete subordination of man to God in all aspects of life.

The above mentioned third principle was later on modified when teaching became a profession and teachers were compelled by circumstances to accent reward in money and provided all types of facilities and privileges in return of their work and to meet their needs. Haji Khalifa observes :

"Learning has hitherto been sought by the highly diligent and intelligent class, who wanted it for its own sake and for perfection. Hence they came out learned, and they and their learning were useful. If material reward is to be paid for its pursuits, the lazy and the mean will overcome (pretending) to acquire it and this will lead to its disappearance".²

But al-Gabisi observes :

"But It came to stay and many writers laid down rules governing it as an established system."³

3. Historical development of educational ideas :

Muslim education enjoyed freedom from all formalities of education for about four hundred years. After that when the Muslim States had a well organized educational system the payment of charges by the students and acceptance of its rewards by the teachers became a normal feature of the system.

Until 18th Century AD the muslim education followed a fundamental tradition that all learning was religious learning and that rational, moral and metaphysical philosophy were anathema. In Muslim education, it had been the most fundamental principle that all learning was solely concerned with things divine received and the pursuit of such learning has been the chief concern of muslims. However, after 18th Century a change in thinking started. The ideology of separation of religious education and secular education as being practised in Europe in relation to Christianity started having its impact on muslim society also. Tibawi writes :

"Their first reaction, even on the theoretical level was hostile; their adoption, whether in a mild or an extreme form, was often challenged; and the future of experiment on such lines is nowhere an unquestioned success. The result is that the Muslim soul is now troubled as it has never been troubled before; the very basis of the most fundamental principles of the philosophy of education is in jeopardy".⁴

The foundation of muslim education are laid down in the Quran and the Hadith of the Prophet. Various verses in the Holy Quran and various traditions in Hadith which emphasize various aspects of education have been already discussed in Chapter III. The teaching of muslims has been

done by the Prophet Mohammad who himself was a man and selected from the persons whom he later on taught the Book and wisdom. In muslims reading, writing and teaching in general are considered as gifts from God. There are various quoted Hadith which confirm that learning occupies the foremost position in Muslims. Tibawi observes :

"There is in fact nothing more important than seeking and spreading learning except the first article of faith namely the belief in the unity of God and the prophethood of Mohammad". 5

A complete theory of muslim education has been developed which includes the discussion of virtues of learning, quest for knowledge, moral conduct of the teachers and the students, curriculum, methods of teaching, acceptance of remuneration and gifts by the teachers, maintenance of discipline, awards of rewards and punishment to the students, student-teacher relationship and objectives of education etc.

(a) Ideas of Al-Jahiz

The educational thought of muslims starts from the Quran and the Hadith. The writings on educational ideas of Muslims starts from Al-Bayan (Cairo 1332 A.H.) of Al-Jahiz. He has also written a treatise on teachers, a

portion of which is still in manuscript form in the British Museum but Tibawi writes

"but its authenticity is not established".⁵

In his book Al-Jahiz has written about two types of teachers. Tibawi refers them

"on the one-hand, the humble teacher of reading and writing who charges fees and cuts a figure not unlike that of the pedagogue in Greek history. On the other hand the learned scholar who was either a private tutor or a private lecturer of wide reputation".⁶

(b) Ideas of Ibn Sahnun

Another person who contributed to muslim educational theory is Ibn Sahnun. He has written a book "Adab al-Muallimin (Tunis 1384 A.H.)". Tibawi comments as follows on the book :

"... a short book on teachers in a more serious vein. It deals exclusively with teachers in the lower step of the educational ladder. As a Jurist the author is pre-occupied with what is lawful and what is not lawful in teaching the Quran and other auxiliary subjects in accepting fees or in inflicting corporal punishment. Inevitably the book opens with a citation of traditions stressing the virtue of teaching and learning the Quran".⁷

Ibn Sahnun, a contemporary of al-Jahuz writes

"The Community cannot without a ruler for upholding Justice lest transgression prevails, without sale and purchase of copies of the Quran lest its diffusion diminishes or without teachers to instruct the children against payment lest the people remain illiterate".⁸

He continues

"Once the teacher accepted the fee for his services the teacher must treat his pupils on a basis of absolute equality without any distinction between the rich and the poor. He must not inflict corporal punishment while in temper, for punishment is corrective for the benefit of the pupil and not assuage the teacher's anger. At any rate he must not inflict more than three strokes without the consent of the parents and on no account must he hit the face or the head or with hold food or water. The teacher must employ a monitor but he must have mastered the Koran and require no further instruction in the elements".

(c) Ideas of A.L. Tibawi

Tibawi points out two new contribution to educational theory in Islam in the following words :

"The first is concerning the relationship between the teacher and pupil and is closely related to the ideas of mystics. The relationship is a spiritual one and is superior to physical relationship.

Know, o brother, that your teacher is the begetter of your soul just as your father is the begetter of your body. Your father gave you a physical form but your teacher give a spiritual one your teacher nourishes your soul with learning and

wisdom and guides it to attain everlasting bliss. Your father brought you up and trained you to make a living in this transient world.

The second contribution to educational theory envisages teaching as one of the crafts, the more perfection the Craftsman acquires, the nearer he comes to God". 9

The institution of al-Madrash became universal and the formality was introduced in the relationship between teacher and student. But this relationship was personal. The student went to study a given subject or even a given book with a famous teacher. The place of learning could be public circle of the teacher in mosque or some where else or public attendance. The relationship between a novice and his guide in sufis was unparalleled. It was the truly spiritual relationship and it prevailed over even blood ties.

(d) Ideas of Ikhwan as-Safa

Another contribution to writings muslim education comes from Ikhwan-as-Safa,. It was a society of lovers of philosophy during the fourth century of Islam. The Ikhwan al-Safa considered education and training as complementary to each other. Training, in their view, was polishing up one's potentialities and capabilities and education was the transfer of information and knowledge to the students.

They laid great importance to the environment for the education of the child. They held that the child will acquire the habits of those among whom he is reared. The influence of environment in their views appeared in one's aptitude for special types of knowledge and arts and crafts. They were of the opinion that a child was more suited to acquire the craft of ancestors as compared to that of others.

In their opinion, the aim of education was to polish up the gems of the soul and to correct its habit in order to enable it to live till eternity. They did consider that knowledge of no use which did not help the soul to get a better place in the life to come. They thought sciences had a hierarchy and it was not possible to learn all of them. Hence in their view a man should acquire in the first instance that science which was indispensable. He should then select for himself whatever suited his genius, aptitude and capacity.

They divided learning into two main branches :

- (i) Those which were innate like sense-perception leading to knowledge of self-evident truths.
- (ii) Those which were acquired like mathematics. They further held that knowledge of certain things like the knowledge of what was going to happen in future, was not possible.

According to them knowledge could be attained
in three ways :

- (i) by speculation
- (ii) by hearing
- (iii) by writing

The note of Ikhwan al-Safa starts

"The best type of men are the wise; the select among the wise are the learned; the highest of the learned are the prophets, then come after them in rank the philosophers". 10

Probably the opinion of the philosophers has been deliberately left obscure so it may logically be above that of the Prophets but it can be shown to mean the opposite. In the same note at another place it is written that the guardian of the law were the teachers, the tutors and the educators. The teachers of the guardians were the angels and the teacher of the angels was the universal soul and the teacher of the universal soul was the active intelligence and the teacher of all is God". Tibawi writes

"Compare this with the Quran as quoted above. Whereas the chain therein recognized is in three links, of teachers, angels and God, two new links in the shape of two philosophical concepts are now interposed between the angels and God". 11

It was an attempt to question the divine origin of theory of muslim education. In this Reasons and Senses have been made equal to Revelation. The Judgement of an individual has been made equal to divine Judgement. Such an approach was not acceptable in muslim education. Thus it would not be incorrect to say that muslim thought continued to be religious although some philosophic approach has been made in its explanation.

(e) Ideas of Ibn Sina

Ibn Sina gives great emphasis on the early training of the child and considers it as one of the duties of the parents to provide proper cultural nursing. He divides the training into two parts :

- (i) To cultivate good habits before the evil effects have their influence on the child.
- (ii) To train the intellect of the child.

In cultivating good habits he is against giving corporal punishment to the child but he also permits it in extreme cases. He advocates the use of motivation for cultivating good habits rather than use of fear of punishment.

The question of training the intellect of the child arises when he is ready to receive it physically as well as mentally. This training according to him shall start with the Quran. He should be given an idea of the alphabet, principles of religion. He should be familiarized with social manners. The parents should insist upon the child to speak honestly and develop good behaviour.

He also wants that a muslim child should memorize verses from the Quran so that his habit of memorization gets developed. It will help him to acquire the knowledge of his religion. He supports the view that the children should be given education in class group rather than on individual basis.

He recommends that a child "must be educated according to his talent after finishing elementary education".¹² In al-Qanun, he is reported to have said

"It is the duty of the teacher then to study the qualities of the student and direct him to the most suitable branch of learning".¹³

Ibn Sina also recommended that if student found that he could not cope with a particular branch of learning he should change for another in which he might do better.

The major aim of education according to him was action and to get benefit of knowledge in earning one's livelihood. He differed with Ikhwan al-Safa that education was to be aimed at polishing one's soul.

(f) Ideas of al-Ghazali

al-Ghazali advocated that it was the prime duty of muslims to search reality through the knowledge in accordance with the Quran. If the religious vigour was developed amongst children from the beginning it may prove a great asset for the muslim community. He considered human mind as a simple slate whom the teacher bruises. He divided the knowledge into two parts - dogmatic and non-dogmatic. By dogmatic he meant that knowledge which came to us through the prophets. The wisdom, experience or audition had no role in them. Mathematics, medicine and poetry were not dogmatic knowledge because the first one was related with wisdom, the second one with experience and the third one with audition. Even non-dogmatic was divided into three parts. They were desirable knowledge, undesirable knowledge and permissible knowledge. Medicine and arithmetic come under desirable, magic comes under desirable and poetry and history come under permissible. The dogmatic knowledge was divided by him into two categories. They were desirable and undesirable. The

desirable were also divided into basic, subsidiary, introductory and supplementary. The basic knowledge consisted of the Quran, Prophet's Hadith, consensus of Muslim opinion and traditions of the Companions of the Prophet (Sahabah). The subsidiary knowledge was obtained by understanding the basic knowledge. The knowledge of Dictionary and Syntax come under Introductory. They were instruments of understanding the Quran and Hadith. The supplementary knowledge was related to the Quran, Hadith and Fiqh Jurisprudence. al-Ghazali determined the aims and objectives of education in accordance with Muslim way of life. The objective of education was utility. He used wide meaning of utility which prevailed over the material and spiritual aspect. His utility theory consists of individual as well as social phenomena. The objective of education was formation, construction and completion of character so that man could distinguish between good and bad and abstain from evil. On the one hand it formulated the character of individual and on the other hand it reformed the society.

al-Ghazali studied the curriculum prevailing at that time and observed that more than required time was spent on religious subjects while carelessness was done towards secular subjects. Differences occurred in teaching religious subjects and consequently learned theologians

throw mud on each other. There was no preferential order in education and teaching of knowledge and skills. Teachers on their own accord emphasized certain subjects while they ignored others. There was no place for teaching of moral education in the curriculum. He pointed out a golden principle that subjects should be taught in their order of utility and importance. He advocated the inclusion of both academic and religious subjects. He suggested industrial subjects, weaving, agriculture, tailoring and hair-cutting etc for inclusion in the Curriculum.

In methods and techniques of teaching he suggested that the teacher should always prepare lessons in advance. He should possess full command over the subject matter. He should teach lesson with active cooperation of the students. He also pointed out the importance of previous knowledge of the students. He pointed out that it was one of the duties of the teachers that they should teach easy things first and difficult things later on. He also suggested the use of teaching aids to make the lesson more interesting and effective.

In teacher-student relationship he considered it as one of the duties of the teacher that he should deal with the students with love and sympathy. The students learnt bad habits due to compulsion and violence.

According to him Islam required the teachers to treat their students as their own children.

His views about women's education were different from the views of modern educationists. He advocated for Primary education for women which should be in accordance with the society. It would help them to provide proper training and education to children and to fulfil the domestic responsibilities with fairness. However, he did not consider higher education essential for women. He was also in favour of Physical education of the children because Physical Education was required for mental health.

Sufi writes

"According to Ghazali the whole purpose of knowledge is the service of God. He holds that since the infant mind is susceptible of objective impressions, parents and teachers should understand the solemn responsibility for the principles which they may stamp permanently upon the young soul, only sure facts should be learnt at first. Doubtful and controversial facts are to be left over till later. Teaching must be graduated. No subject should be begun till the previous one upon which it depends has been mastered. The relative values of the various branches of knowledge must be understood. To Ghazali the aim of learning is the development of self". 14

Tibawi observes

"Apart from short references or occasional reflections there is surprisingly little theory of education in the writings of muslim thinkers... The utmost that could be said of the thinkers is that they tried to instal reason as a guide in education and that the mystics tried to supplement faith, not with reason but with divine illumination for the same purpose". 15

al-Ghazali was of the opinion that the role of the teacher was very important in acquiring knowledge because it was not possible for seeker of knowledge to attain the knowledge as well as its proper spirit without the help of the teacher. While he admitted the role of the student as well as of teacher in seeking knowledge but gave foremost place in it to divine role. He was against acceptance of any material return or reward by the teacher for his teaching. Though he wanted to teach the students according to their ability but he did not want that students poor in intelligence be told that there were certain things beyond their control.

Tibawi observes

"al-Ghazali's ideas dominated Islamic educational thought for centuries after his death. With one notable exception, practically all educational literature down to the beginning of modernization in the 19th Century is either inspired by his writing or directly derived from them. Nothing of special value was added

to theory; authors were content to reproduce their predecessors often in rather condensed form".

(g) Ideas of Zarnuji

The one notable exception is of Zarnuji's short book. Zarnuji classified knowledge. He wrote that circumstances which occurred frequently were like food. As food was necessary for human being so was knowledge of such circumstances. Those which happened occasionally were like medicine which were needed occasionally. Astrology was like a disease whose learning was prohibitive because it was harmful only. The learning of science of medicine was permissible because it was essential to maintain health. He called knowledge such a quality that it provided grace to the person who possessed it. He advised learned men that they should not disgrace themselves unnecessarily with temptation and they should refrain from any work which disgraced knowledge and men of knowledge. He was of the opinion that if a learned man was greedy, his knowledge would command no respect and he could not say the right due to temptation. He suggested that the learned man should be affectionate and counselor. Knowledge was wholly honour but in its attainment there was wholly dishonour, no honour was

involves.

According to him no student could obtain knowledge nor could benefit from it unless he respected knowledge, men of knowledge or teachers. Whatever was obtained was through respect and regard and whatever was left out was due to their absence. A student should respect his teacher in such a way that he did not go ahead of him, did not sit on his seat and talk in his presence without his permission. Any one who caused inconvenience to the teacher he would be deprived of the blessings of knowledge and would benefit very little from his knowledge.

He advised students to adopt all such knowledge which was good and which was needed in religious matters immediately and recognize God through reasoning also. They should search such teachers who were very well learned, pious and aged. The students should tolerate hard work and disgrace in attainment of knowledge. Flattery, though a bad habit but he permitted it for the teacher. He advised the students to remain busy in thanking God through heart, tongue, life and wealth. He asked the students to take knowledge and understanding of God's blessings and seek guidance from Him through prayer and humility. He cautioned the students not to work so

hard that they lost heart. They should adopt mid-path. Modernization was the essence of all work, according to Zarnauji.

He considered dialectic and debate good for the students. They should do them for justice, confidence and thinking and avoid anger and raising malicious objection because dialectic and debate were academic discussion. The students should make a habit of thinking the minutest aspect of knowledge. He also emphasized about the revision of the lesson and advised the students to develop the practice of revising as many times as may help in memorising the lesson. For example he suggested that yesterday's lesson should be revised five times, day before yesterday's lesson four times, lesson previous to it three times and so on. The previous lesson should not be read slowly since the day's lesson and previous lesson should be read with vigour and happiness. He was of the opinion that man was in great loss who obtained knowledge for the sake of this world. However, it was permissible if seeking of rank was to establish command and prohibition, spread the right and give regard.

Tibawi¹⁶ observes about Zarnunji in the following words :

"He shows a capacity for combining the ridiculous with the absurd when he asserts that among the causes of forgetfulness was the eating of the seeds of coriander and sour apples or the passing through a file of camels. And yet Zarnunji has been translated into latin and quite recently into English. In Arabic his book has run into several printings. The reason for the popularity may be the brevity of the book, its simple language and a style enlivened with anecdotes, proverbs, and lines of poetry, in addition to curious assertions such as given above".

Zarnunji's reputation of muslim scholarship was followed two centuries latter by Ibn Khaldun.

(h) Ideas of Ibn Khaldun

Ibn Khaldun¹⁷ writes :

"The cities of Islam grew and illiteracy disappeared from among the Arabs because of their constant occupation with the Quran".

He¹⁸ further writes :

"recent scholars have turned to brief presentation of the methods and contents of the sciences. They want to know (the methods and contents) and they present them systematically in the form of brief programs for each science. These brief hand books express all the problems of a given discipline and the evidence for them in a few words that are full of meanings. This (procedure) is detrimental to good style and makes difficulties for the understanding".

In discussing the right attitude in scientific instruction and the method of teaching Ibn Khaldun writes¹⁹

"(The teacher), then, leads (the student) back over the discipline a second time. He gives him instructions in it on a higher level. He no longer gives a summary but full commentaries and explanations. He mentions to him the existing differences of opinions and the form these differences take through to the end of the discipline under consideration. Thus, the student's (scholarly) habit is formed. Then (the teacher) leads (the student) back again, now that he is solidly grounded. He leaves nothing (that is) complicated, vague or obscure, unexplained. He bears all the secrets (of the discipline) to him. As a result, the student, when he finishes with the discipline, has acquired the habit of it ... A good and necessary method and approach in instruction is not to expose the student to two disciplines at the same time. Otherwise he, will rarely master one of them since he has to divide his attention".

Ibn Khaldun advises the students

"ask for God's mercy when you have difficulty in understanding problems. Then the divine light will shine upon you and give you the right inspiration. God guides in His mercy. Knowledge Comes only from God". 20

Ibn Khaldun quotes the views of Judge Abu Bakr al-Arabi in his Muqaddimah

"How thoughtless are our compatriots in that they teach children the Quran when they are first starting out. They read things they do not understand and work hard at something

that is as important for them as other matters. The student should study successively the principles of Islam, the principles of jurisprudence, disputation and then the prophetic traditions and the sciences connected with them." 21

Then he himself gives his opinion in the following words :

"Accepted custom is not favourable to it and custom has greater power over conditions than any thing else. Accepted custom gives preference to the teaching of the Quran. The reason is the desire for the blessing and reward in the other world resulting from the knowledge of the Quran and a fear of the things that might affect children in the folly of youth and harm them and keep them from acquiring knowledge. They might miss the chance to learn the Quran... Therefore while the children are still at home and under the yoke of authority one seizes the opportunity to teach them the Quran, so that they will not remain without knowledge of it".²²

Ibn Khaldun is right because it is seen that children who do not study the Quran before entering the modern school generally never learn it and there is a very high percentage of muslim children in modern India who never learn it. He advises

"a teacher must not be too severe towards his pupil, nor a father towards his son, in educating them". 23

He quotes from al-Masudi

"one of the best methods of education was suggested by ar-Rahid to Khalf b Ahmar, the teacher of his son Muhammad al-Amin. Khalf b Ahmar said

"... Teach him to read the Quran. Instruct him in history. Let him transmit poems and teach him the sunnah of the prophet. Give him insight into the proper occasions for speech and how to begin a (speech). Forbid him to laugh, save at times when it is proper ... But do not so without vexing him, which would kill his mind. Do not always be too lenient with him or he will get to like leisure and become used to it. As much as possible, correct him kindly and gently. If he does not want it that way, you must then use severity and harshness".²⁴

Ibn Khaldun is of the opinion

"Travelling in quest of knowledge is absolutely necessary for the acquisition of useful knowledge and perception through meeting authoritative teachers (Shaykhs) and having contact with (scholarly) personalities".²⁵

²⁶
Tibawi observes

"Different levels of civilization in the Arab countries, no doubt, existed in Ibn Khaldun's time but they all shared in the misfortune of a general decline of muslim learning. This is reflected in his criticism of its methods. He deplored for example, the greater dependence upon memory by learning texts with commentories and super commentories - thereon, repetitive words while the meaning is one and the same. He equally deplored as confusing and discouraging to students the custom of condensing while disciplines in short treatise to facilitate memorizing. But this decline was still accompanied by increased endowment of

educational institutions of the Madrasah and Zaqiyah type. Hence according to Ibn Khaldun, students flocked to these institutions from the east and from the west attracted both by the educational facilities and the generous living allowances".

(i) Ideas of Allama Iqbal

K.G. Saiyyadain²⁷ while commenting on educational ideas of Allama Iqbal writes

"such a view of intellectual education which calls for the rejection of all those elaborate, fool-proof, strictly logical and graded methods of teaching which seek to eliminate, from the process of student's learning, all possibility of exercising intellectual initiative and ingenuity, of making mistakes and learning from them. It favours on the other hand, methods of self-activity and learning by doing methods which confront the students with new situations and problems and compelling them to work purposefully with the resources of their environment, to fit means to ends, to rely on their own groping but intelligent efforts to learn to overcome their difficulties in their own way. It would be a far cry indeed from Iqbal's philosophy to say, the Project method but it is no undue stretching of the point to say that they imply a somewhat similar interpretation of the psychology of learning and experience".

In a letter Allama Iqbal writes to K.G. Saiyyadain

"I have generally used the word "knowledge in the sense of knowledge based on the senses. It gives man power which should be subordinate

to Religion. If it is not subordinate to Religion, it is Satanic force. This knowledge is the introduction to true knowledge... A Muslim should try to convert such knowledge, which is based on senses and is the source of limitless power to Islam ie transforms this (unbeliever) Bu Lahab into (the Perfect Momin) Ali. In other words, if this power, is inspired by Religion, it is the greatest blessings for man kind". 28

Sufi²⁹ discussing the ideas of Allama Iqbal writes

"the teacher and the parents are to seek to stimulate the child's moral consciousness and train him to properties of social life. The teacher must not aim at material reward. He should not attempt a subject for which the pupil is not mentally ripe. Teaching must be arranged to the standard and understanding of the pupil. The backward pupil should not be discouraged by the extent of knowledge he has to acquire".

(j) Ideas of K.G. Saiyyadain

K.G. Saiyyadain³⁰ discussing the picture of education as fore shadowed by Iqbal writes

"It will be, primarily, a dynamic and creative education directed to the nature and the release of the creative spirit in man and directed to the nurture and the release of the creative spirit in man and equipping him with the desire and capacity to conquer even new realms of art and science, knowledge and power - an education inspired by an optimistic faith in the destiny of man. Science will naturally occupy a prominent place in it, giving to man not only sovereignty over Nature but also control over the scientific method through which he can explore and consciously reconstruct his world... it (religion) demands that our

education should be thoroughly imbued with the religious spirit. But it is also obvious that this religious education will be radically different, in form and control, from what passes under the name of "the teaching of Theology today".

Some common points which summarise the brief account of the ideas about muslim education are as follows :

- (i) Education is essential and should start at an early age.
- (ii) Education should not be more theoretical but also practical so that the students may get benefit of their labour and serve the society while leading a respectable life.
- (iii) Though not directly named but vocational education is favoured by all muslim educational thinkers.
- (iv) It is the wholesome development of the child which is emphasized by all.
- (v) The attention is to be paid to the psychological condition of the child in educating him.
- (vi) No muslim thinker has opposed the teaching of Science although al-Ghazali condemned certain subjects of their being dangerous.

But it would be correct to say that these ideas of muslim thinkers were not actually translated into actual practice except of al-Ghazali.

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CHAPTER VII

CURRICULUM IN TRADITIONAL MUSLIM EDUCATION

1. Introduction

Islam revolutionised the humanity through its teachings. The Curriculum of those teachings was based on two fundamental principles. The first principle was that basic values of life were spiritual whose explanation is the Quran and Hadith. It is necessary for mental and spiritual health that life and character are based on spiritual grounds. The second principle was that it was human nature that it wanted to capture the nature for which the search of knowledge and wisdom were required. Thus obtaining knowledge was made essential for all muslim men and women.

2. Curriculum in Early Islam

Since Islam considered the division of life unrealistic so the division of knowledge into religious and non-religious was not made while determining the fundamental principles of curriculum construction in muslim education. Secondly mere theoretical knowledge was considered insufficient in Islam unless it was practised in practical life also. Therefore in early muslim education no books was prescribed. The teachings of the Prophet and his Companions were given in the form of lectures and discussion and followed in practice.

In Pre-madrassa period, the muslim education was divided into two stages. The first stage was of elementary education and the second was of advanced studies. Al-kuttab and al-maktab were the two names used for elementary schools. However, there is some controversy about the name of al-Kuttab for the elementary school.¹ al-Mubarrad was of the opinion that al-Maktab was the name of the place where elementary education was given and al-Kuttab were the children to whom education was given. There is no evidence of the prescribed age of entry and exit from elementary schools.

Salim² writes

"In these elementary schools Qaida Baghdadi was taught first of all. After that the 30th Part of the Quran was taught. Later on the first part of Quran was taught and ultimately all the 30 parts of the Quran were taught. Then a simple book of moral education known as Kerima was taught".

Reading and writing were taught to all the children. The Abbasid Caliphs were very much interested in their children's education. Al-Mahdi even tested his son's tutor and dismissed him because of his inability to teach Grammar. Caliph al-Merum issued orders that the position of his children be presented to him every Monday and Thursday.³ The teaching of poetry and of Hadith was also provided in

elementary schools.

The second stage of Advanced Studies was not properly organized. The muslim education at this stage was organized in the form of "Halka" which meant circle or ring. These circles were known by certain names. The Halka which taught Grammar was known as Halka al-Nahv. Hadith were taught in Halka al-Hadith. There were Halka-al-Fikh for Jurisprudence.

Besides these Halka, there were Madjlis for teaching advanced studies. Madjlis means meeting or sitting. For example Madjlis al-Tadris was a class of teaching. Madjlis al-Hadith was meant for teaching Hadith. Madjlis al-Nahv was for teaching Grammar. There was Madjlis al-Munazara for teaching "disputation". Madjlis al-Mudhakara was meant for teaching Hadith through discussion initiated by the students: Madjlis al-Shuara was for recitation of poem by reputed poets before the students and Madjlis al-Adab for teaching Arabic literature.

Janaah^h writes

"The beginning of education should be done with the Book of God. First it should be memorized. Then its Commentary and expertise in other related subjects he created because knowledge of the Quran was the foundation of all knowledges and it had superiority and importance over all knowledges".

Similarly Abu Abi Hatim⁵ writes

"My father did not permit me to read
Hadith till I finished the Quran from
Fazal bin Shazan".

3. Curriculum in India during Muslim rule

When muslim rulers established their Kingdom in India, they introduced traditional muslim education in India. Since from the time of Sultan Mahmud Ghaznavi (1030 AD) Persian was the official language, the following subjects were taught. (a) Jurisprudence (b) Moral Education (c) History (d) Persian literature (e) Letter- writing (f) Mathematics (g) Calligraphy.

Sufi⁶ writes about the curriculum under the Turks and Afghans

"We can, therefore, construct the early curriculum as consisting of the following

- (1) The Quran and the Qirsat or the recitation of the Quran.
- (2) Calligraphy (3) Grammar (4) Poetry
- (5) The Traditions (6) Arithmetic (7) Algebra
- (8) Geometry (9) Geography (10) Astronomy
- (11) Fiqh or Islamic law (12) Isad or scrutiny of geneology (13) Biography (14) History
- (15) Medicine (16) Alchemy.

However, it should be noted that while first and second subjects were taught in Maktabas, three to nine were taught in Madrasas and the remaining subjects were taught as preparation for higher studies. Hai⁷ writes as follows about the curriculum of the same period

"The important subjects of the study may be stated to be as follows : -

- (1) Grammar (2) Literature (3) Logic
- (4) Islamic Law (5) Principles of Islamic Law
- (6) Quranic Commentary (7) Hadith
- (8) Mysticism (9) Scholasticism"

The following books were taught in these subjects :

(1) Grammar

- (1) Misbah
- (2) Kafiyah
- (3) Lub-bul-Albab by Nasirud Din al-Faidavi
- (4) Irshad by Shahabud-Din

(2) Literature

- (1) The Maqasatul Hariri by Abu Muhammad al-Jasim

(3) Logic

Ar-Risalatul 'Sh-Shamsiyyah by Ali Abu Umar
Fajrud-din al-Katibi al-Azwini

(4) Islamic Law

Al-Midyayyah by Sh-Fushad-Din Abul Hasan Ali
al-Marghinari

(5) Principles of Islamic Law

- (1) Shararul-Anwar and its Commentaries by
Fajrud-din Abul Barkat au-Nasafi

(2) *Hasilul-usul ila marifatil usul* by
Baidawi

(6) Quranic Commentary

(1) *Ma'arikut-Tanzil* by Abdullah ibn Ahmad
Rafiquddin

(2) *Al-Mashhaf an 'Asiqaiqit-Tanzil* by
Abul 'Asir Mahmud

(3) *Aqwarul Tanzil wa Asratul-Tawil* by
Baidawi

(7) Hadith

(1) *Mashariqul-Anwar* by Hasan ibn Mahmud Uqari

(2) *Mashihul-Sunnah* by Abu Mahmud al-'Usain
ibn Masud

(8) Mysticism

(1) *Awerif* by Shaikh Shihahud-Din as-Suhrawardi

(2) *Usul-'Ikar* by Ibn-ul-Arabi

(3) *Madun-'usus*

(4) *Lum'at* by Fakhru'd-Din al-Iraqi

(9) Scholar criticism

(1) *Sharhi's - Beha'if*

(2) Introduction of Abu Shakur Ralvi

Uqari⁸ comments as follows about the curriculum
in this period

"In this period Jurisprudence had superiority
over the Book and Sunnah. In Hadith, the learned
persons were short-sighted. They did not see
beyond *Mashariqul Anwar* and the person who
achieved Command over *Masabihul Asna*, Considered

himself scholar of tradition. Sheikh Nizamuddin Auliya was fond of music. The learned persons objected to it. The case was presented before the king namely Ghayas Uddin Tughlaq. The king summoned Sheikh Nizam Uddin Auliya and asked the learned persons to debate with the Sheikh. When the Sheikh presented Hadith, the learned persons refused to accept them on the ground that in their time Jurisprudence had superiority over Hadith"

The same curriculum more or less continued to the close of the 15th Century in India. During the muchal rule several learned persons migrated from Iran to India. Ameer Fatehullah Shirazi was one of them. Divines who were nervous about the inclusion of Philosophy and logic in the traditional course but under the influence of al-Ghazali in the west and later through the efforts of Ameer Fatehullah Shirazi in India, Philosophy and logic were introduced. Shah Waliullah (1702 - 60 AD) was a reputed learned theologian of his time. Sufi⁹ observes

"The name of Shah Wali Ullah of Delhi is associated with the turn that he gave to studies His own course of Studies was as follows":

1. Grammar
2. Rhetoric
3. Philosophy
4. Logic
5. Scholasticism.

6. Islamic Law
7. Jurisprudence
8. Astronomy & Mathematics
9. Medicine
10. Tradition
11. Tafsir (Commentary)
12. Mysticism

The details of the Course are given in Appendix A.

4. Dars-i-Nizamiyyah

The famous curriculum of traditional muslim education known as Dars-i-Nizamiyyah was introduced in India in 1698 AD by Mulla Nizam Uddin of Sihali, a great scholar and the author and the ancestor of the famous Firangi Mahal family of religious scholars and divines of Lucknow.

Desai observes¹⁰

"It laid greater stress on the study of logic and Philosophy than hitherto. It was almost universally introduced in the madrasas throughout the country. It presented for the first time books composed by Indian savants".

The curriculum consisted of the following subjects

1. Grammar - Etymology
2. Syntax
3. Rhetoric

4. Philosophy
5. Logic
6. Scholasticism
7. Tafsir (Commentary)
8. Islamic Law (Fiqh)
9. Principles of Islamic Law (usual Fiqh)
10. Hadith
11. Mathematics

The Courses of Study are given in Appendix B.

The main characteristics of Dars-i-Nizamiyyah were :

- (i) Several books written by Indian muslim theologians were included in the Curriculum. Previously none of them was of Indian authors
- (ii) The most difficult book of the subject was included in the curriculum.
- (iii) The largest number of books were of Grammar and Philosophy.
- (iv) The literature was not included much.
- (v) There were only two books of Islamic law. In these books the logical reasoning was taken which did not creat religious prejudice.
- (vi) The books of contemporaries of Mulla Nizamuddin were included in the curriculum but he did not

include any of his books which shows the greatness of Mulla Nizamuddin.

The main criticism against Dars-i-Nizami was as follows :

- (i) In several books in addition to subject matter, the word jugglery was done to a great extent. If the word-jugglery was removed from the books, then the subject matter became very simple. There remained nothing in them to learn.
- (ii) Some books of the Curriculum were not limited to the area with which they were concerned. Mulla Hasan, Hamadullah, Qazi Mubarak were books of logic but dealt with metaphysics also. It created confusion in the minds of the students.
- (iii) The subjects which were meant as the means were made the ends. For example Grammar, logic and Syntax which were the means of knowledge were made the ends and several years were spent in them. But Mulla Nizam uddin was not responsible for this. This provision continued in the curriculum before the introduction of Dars-i-Nizamiyyah.

The same curriculum continued in the traditional muslim education with minor changes here and there. Shibli Nomani writes in an article in an-Nadwah, December 1910 AD under the title Dars-i-Nizamiyyah that Music was a part of this curriculum during the reign of Akbar.

Sufi¹¹ writes

"In 1791 the studies at Calcutta Madrasah were:

- (1) Natural Philosophy
- (2) Theology
- (3) Law
- (4) Astronomy
- (5) Geometry
- (6) Arithmetic
- (7) Logic
- (8) Rhetorics
- (9) Grammar

By 1850 AD the Madrash had ... the chief study as :

Arabic Literature, Law, Logic , history, Mathematics and Grammar.

By 1871 AD the subjects of the study were :

ARABIC

1. Grammar
2. Logic
3. Rhetoric
4. Law
5. Principles of Jurisprudence
6. Literature
7. History
8. Law of Inheritance

PERSIAN

Four Books of the Persian

The details of the Course are given in Appendix "C".

5. Curriculum in India During British Rule

But teaching of these books lost their importance after the collapse of Mughal rule in India. The British rule introduced first English as a subject of study and later on as a medium of instruction. Lord Maculay was mainly responsible for it. While the traditional muslim institutions continued to provide instruction in these subjects and books, the Governments in various provinces introduced holding Arabic and Persian examinations. The

names of the examinations were Maulvi, Maulvi Alim, Maulvi Fazil in Arabic and Munshi, Munshi Alim and Munshi Fazil in Persian.

Sir Syed Ahmad Khan¹² reports about the Dars-i-Nizami at his time. He said that it had several subjects which were common with Dars-i-Nizamiyyah introduced by Mulla Nizamuddin. However it had Literature, Lexicography, Principles of Hadith and Medicine as subjects which were not included in original Dars-i-Nizami. Tafsir (Commentary) of the Quran) which was included in original Dars-i-Nizami did not find place at the time of Sir Syed Ahmad Khan. There were differences in the books of those subjects also which were common in both the curriculum. The difference is given below :

	<u>Number of Books</u>	
	Dars-i-Nizami introduced by Mulla Nizamuddin	Dars-i-Nizami at the time of Sir Syed Ahmad Khan
Grammar-Etymology	7	8
Syntax	5	6
Rhetoric	2	3
Philosophy & Logic	14	15
Mathematics	5	6
Scholastics	3	7

Muslim Law	2	4
Principles of Muslim Law	3	7
Hadith	1	6

Since in all the above mentioned subjects the number of books in Column 2 was more than Column 1 and Column 2 included all the books of Column 1, the curriculum was much heavier at the time of Sir Syed Ahmad Khan than the time of Mulla Nizamuddin.

Presently there are two main variations in the curriculum followed in the Madrasas established by Deoband and school of thought, / Barielly School of thought. They are as follows :

6. Curriculum in Deoband School of Thought

The Deoband school of thought has prescribed the following subjects in its madrasas :

1. Grammar-Etymology
2. Syntax
3. Literature
4. Tafsir (Commentary of the Quran)
5. Hadith (Tradition)
6. Usual Hadith (Principles of Hadith)
7. Fiqh (Jurisprudence)

8. Usual Fiqh (Principles of jurisprudence)
9. Seerat
10. History and Geography
11. Ethics
12. Logic
13. Philosophy, Astronomy and Geometry
14. Qirat and Tajwid
15. Calligraphy , Dictation & Essay

The details of the Course are given in Appendix "D".

The curriculum of Deobani School of thought was basically the Dars-i-Nizamia. The Deobandis, however, reversed the emphasis on rational studies in favour of an emphasis on Hadith. The Dars-i-Nizamia curriculum required only one text of selection from Hadith. The Deobandi curriculum included the six classical collections in their entirety. Hadith was the main subject, the basis of correct practice and belief. Fiqh was the second speciality and of similar importance for popular teaching. Correct performance of ritual was stressed more than the study of Jurisprudence. There was in fact opposition to the study of the rational sciences. Philosophy, however, regained its position gradually. Deoband School of thought was not dramatically innovative. It became famous for the study of Hadith.

7. Bareilly School of Thought

The Bareilly School of thought has prescribed the following subjects in its madrasas :

1. Grammar - Etymology
2. Syntax
3. Literature
4. Rhetoric
5. Recitation of Holy Quran
6. Scholasticism
7. Principles of Commentary of the Quran
8. Commentary of the Quran
9. Principles of Traditions
10. Traditions
11. Principles of Jurisprudence
12. Jurisprudence
13. Seerat
14. History and Geography
15. Logic
16. Philosophy
17. Astronomy & Geometry
18. Prosody & Mathematics
19. Dialectics

The details of the Course are given in Appendix "E".

The Bareilly school of thought founded a number of schools. Their support was largely among the rural and less well educated.

Nadwah of Lucknow needs to be mentioned again here. It sought to strike a balance between the two schools of thought. Deoband was too much pre-occupied with the traditional knowledge and the modern sciences did not figure there at all which resulted in the lop-sided development of its students. Despite stiff opposition, Nadwah introduced English in its curriculum. It resulted into opposition from a large number of people who did not like it to be taught in an institution which was meant for traditional muslim education. Nadwah began in a programme spirit but major ulamas held aloof. In the end Nadwah concentrated on reformist religious teachings which was not different from Deoband School.

8. Critical Assessment of Curriculum in India

The description given in the above lines shows that in traditional muslim education, non-religious sciences were not only given place in the Curriculum but were given prominence over religious sciences. During the muslim rule in India, separate schools were not established for

religious sciences and non-religious sciences. The teaching of the two types of education in the same school helped in strengthening the view that education could not be divided into two water-tight compartments. But the situation changed after 1857 when the British rule was established in India. The schools which opened after 1857 could not maintain balance between intellectual sciences and traditional sciences. In some madrasas, the teaching of astronomy, Mathematics and medicine were dropped from the curriculum. The logic and philosophy inspite of being intellectual sciences continued in the curriculum of the madrasas but only Greek philosophy and logic were taught which had been already rejected by modern philosophy.

During the muslim rule in India, Dars-i-Nizami rotated around the muslim jurisprudence because muslims ruling at the country wanted its knowledge in administration. When the Principles of Jurisprudence replaced Jurisprudence in Iran, it was done in India also. Maulana Syed Abul Hasan Ali Nadvi expressed in one of his speeches that our present Curriculum which was given life and strength by Mulla Nizamuddin was really brought up by Ameer Fatehullah Shirazi. It was the reflection of Iranian intellect-ideally as well as literally. He considered that Dars-i-Nizami was the best model of intellectual accomplishment of the time and unparalled till 11 or 12th Hijri Century.

9. Changes in the Curriculum

However, the curriculum was man made. It was made in certain circumstances keeping in view certain objectives, ideals and views. It was capable of being used to a certain period. Therefore, the time had come to think that the part of the curriculum which needed change, should be changed.

There was a close relationship between the life and calls of life on the one hand and curriculum on the other hand. It was, therefore, necessary that students should be provided the education of such sciences and Arts which were in accordance with the calls of their individual and social life. It would facilitate the students when they entered into practical life to adjust their activities with their education. The life was moving and changing every time. But some aspects of life were of permanent nature also. It was thus necessary that certain parts of the curriculum should remain unchanged while other parts of the curriculum might be changed. But this change should be according to circumstances and call of time.

The importance of Arabic language and literature has always been recognized in Dars-i-Nizami because the original Quran and Hadith were in Arabic language. Theology

had always been a part of Dars-i-Nizami with this difference that one time emphasis was on Jurisprudence while at other times on principles of Jurisprudence. At some other time Hadith dominated over others.

The philosophy, metaphysics and logic, though not being taught in muslim educational institutions till the time of al-Ghazali but a group of muslims had started learning them. This group had basically no interest in muslim education and was interested in secular education. The result was that those who had studied these subjects from 3rd century Hijri to 6th century Hijri, had developed disgust with religious beliefs and actions. The group of people started attacking muslim beliefs with the help of philosophy and logic and misguiding the new generation.

al-Ghazali was the first muslim thinker who thought the necessity of introducing philosophy and logic in the curriculum of muslim education so that their knowledge might be utilized to repudiate the views expressed by those who had studied them. So al-Ghazali studied these subjects himself and wrote a book "Maqasidul Falsfa" explaining philosophy in simple language. He wrote another book "Tahfatul Falsfa" in which he completely exposed the metaphysics and logic. Thus logic and philosophy were

included in the curriculum of muslim education in this background. But at this stage logic and philosophy had a minor position in the curriculum and the major position was occupied by Jurisprudence and principles of Jurisprudence. However in 9th and 10th centuries Hijri these subjects got prominent place in the curriculum in Iran. The ulema of India were influenced with the ulema of Iran and these subjects started getting better position in India also.

The first addition of books on philosophy in the curriculum of muslim education in India was done through Mulla Abdullah Talaubi in the time of Sikandar Lodhi. The second addition was done through Fatehullah Shirazi during the reign of Akbar. The third addition was made during and immediately after the time of Mulla Nizamuddin of Firangi Mahal.

Hasni writes

"The curriculum which is prevalent these days is a disfigured shape of Dars-i-Nizamia because the following books of logic were added to the curriculum without deliberation. They are Ghulam Yahya Mulla Hasan Hamdullah, Qazi Mubarak and in certain places Sharh Sullam Abdul Ali, Bahrul uloom and Hashia Abdul Ali, Bar Mirza Shahid and Sharah Salam Mulla Mubin". 13

Nadvi narrates

"Sharah Sullam was not prescribed but Maulvi Madan, a student of Qazi Mubarak used to teach 'Sharah Sullam Qazi Mubarak' in addition to Sullam and students of Mulla Hasan taught 'Sharah Sullam Mulla Hasan' and in the family of Behrul uloom 'Sharah Sullam Behrul uloom' was in use. The students of Hamdullah taught the Sharah of their teacher. During teaching the teachers used to pass remark over the Sharahs of others. It was, therefore, necessary to consult the books of others. It resulted into inclusion of these books in the curriculum slowly". 14

It shows that the logic and philosophy which were included in the curriculum due to special condition and necessity should have been dropped from it later on when the condition and necessity did not exist. But it did not happen so. However, the development showed that curriculum had been changed from time to time to meet the challenges of the time.

Besides these subjects there were certain other subjects which were included in the traditional curriculum in part. But were dropped later on. Geometry, medicine, mysticism and dialecticism which were in the curriculum at one or the other time but were dropped later on. Persian was also a part of the curriculum, it had been either dropped completely or if it existed in some institutions it was nominal only.

Binori writes

"The curriculum which is prescribed in muslim educational institutions is of the 7th century Hijri and afterwards in all subjects except Hadith and Jurisprudence from where the educational deterioration had started. The writings of old learned men which had the spirit of knowledge, whose language was simple and blooming and Grammar was unambiguous were replaced by such books whose main achievement was abridgement. In such books more emphasis was given on literary debates and word-Jugglery. The paper was saved but more time was spent on their explanation. In my opinion it was the greatest mischief of knowledge which damaged muslim literature badly". 15

The new attack on muslim education has come in the garb of secularism, objectivity, historical authority and living style. Therefore, the muslim education will have to amend its curriculum so that its product may work as a soldier against the new attack. If it is not done it will be like that army which takes care of that boarder only which has been attacked in the past and leave the other boarder unattended for from which the new attack is made what changes are required in the curriculum to meet the new situation? The introduction of teaching modern Mathematics and Science can help in meeting the new challenge.

Mohd Ullah¹⁶ pointed out

- (1) Those benefits were not being achieved from this curriculum for which it was presented.

- (ii) The students in such institutions took admission under the compulsion of circumstances. They were so much impressed with the changes and revolution of the time that they did not remain satisfied at all with their education so they did not work hard and did not pay even ordinary attention.
- (iii) The secular sciences which were included in this curriculum have been found of no use in the real world. The question arose why time, brain and thought be wasted to attain the knowledge of these sciences.
- (iv) The curriculum was to be rearranged in perspective of the position of Indian muslims so that it might meet the individual as well as social needs of muslim community.
- (v) Some subjects were to be taught to all the students till a particular limit is called general education in modern terminology. Beyond this limit, the education of such subjects was to be provided which were in accordance with the aptitude and interests of the students. It is called specialised education in modern terminology.
- (vi) There should be different stages in the

curriculum and a certificate be granted to the students on the completion of each stage.

(vii) The curriculum should be accepted to the students, teachers, educationists and the society.

(viii) This spirit should be developed amongst muslims that the development of future India, the existence and safeguard of sciences, the responsibility of trade, industry and invention lie upon the muslims also. They should devote their attention to attain these objectives. The curriculum of muslim education was to be reframed for this role also.

10. A Suggested Curriculum for Traditional Muslim Education

Having gone through various curriculum in traditional muslim education in India, the following curriculum is suggested to bring uniformity and unity between the modern education and traditional education.

The traditional education should be divided into the following stages :

- (a) Primary education - classes I to V - 5 years
- (b) Secondary education-classes VI to X -5 years

- (c) Senior Secondary education-classes XI to XII -
2 years
- (d) Graduation - classes BA I, II & II Year - 3 years
- (e) Post-Graduation - Classes MA I & II Year- 2 years

The Primary education should be of 5 years duration and the child should be^{of}at least 5 years at time of admission in class I. The following subjects should be included in the Curriculum of Primary education :

- (I) Complete Quran (Reading by Sight)
- (II) Muslim Theology
- (III) Urdu with Elementary Hindi
(Elementary Hindi from class III)
- (IV) Mathematics
- (V) Social Studies
- (VI) General Science

The details of the Course are given in Appendix "F".

The secondary school education should also be of 5 years duration. The student admitted to class VI of secondary school should have passed class V either from a Primary school of modern education or from a traditional muslim madarsa.

The following subjects should be included in the Curriculum of Secondary education :

Class VI

- I. Quran
- II. Accidence (Sarf)
- III. Syntax (Nahv)
- IV. Arabic Language
- V. Mathematics
- VI. General Science
- VII. Social Studies
- VIII. English
- IX. Urdu with Elementary Hindi.

The details of the Course are given in Appendix "G".

Class VII

- I. Quran
- II. Accidence (Sarf)
- III. Syntax (Nahv)
- IV. Arabic Language
- V. Jurisprudence or Hadith
- VI. Logic
- VII. Urdu with Elementary Hindi
- VIII. Mathematics
- IX. Science
- X. Social Studies
- XI. English

The details of the Course are given in Appendix "G"

Class VIII

- I. Quran
- II. Syntax (Nahv)
- III. Arabic Language
- IV. Jurisprudence
- V. Principles of Jurisprudence
- VI. Logic
- VII. Urdu with Elementary Hindi
- VIII. Mathematics
- IX. Science
- X. Social Studies
- XI. English

Class IX

- I. Quran
- II. Hadith
- III. Syntax (Nahv.)
- IV. Arabic Literature
- V. Jurisprudence
- VI. Principles of Jurisprudence
- VII. Logic
- VIII. Urdu with Elementary Hindi
- IX. Mathematics
- X. Science

XI. Social Sciences

XII. English

The details of the Courses are given in Appendix "G".

Class X

I. Quran

II. Hadith

III. Jurisprudence

IV. Logic

V. Principles of Jurisprudence

VI. Rhetoric

VII. Urdu with Elementary Hindi

VIII. Mathematics

IX. Science

X. Social Sciences

XI. English

The details of the Course are given in Appendix "G".

The senior secondary school education should be of 2 years duration. The students should have passed class X Examination of a Madarsa for admission to Class XI. The following should be included in the Curriculum of Classes XI and XII.

Class XI

- I. Commentory of the Quran
- II. Hadith
- III. Principles of Hadith
- IV. Jurisprudence
- V. Logic
- VI. Rhetoric
- VII. Scholasticism
- VIII. Arabic Literature
- IX. Philosophy
- X. History of Islam
- XI & XII. Any two of the following
Economics, Political Science, English, Geography.

Class XII

- I. Commentory of the Quran
- II. Principles of the Commentory
- III. Rhetoric
- IV. Jurisprudence
- V. Principles of Jurisprudence
- VI. Hadith
- VII. Principles of Hadith
- VIII. Literature and Prosody
- IX. History of Islam

X & XI. Any Two of the following

Economics, Political Science, English & Geography.

The graduation Course should be of three years duration. The students who have passed class XII of a madrasa should be admitted to B.A. I Year. The following subjects should be taught in all the three years. However, the Courses and books will be different in all the three years :

1. Commentary of the Quran
2. Hadith
3. History of Islam
4. Principles of Jurisprudence
- 5 & 6. Any Two of the following
Economics, Political Science, English, Education,
Geography.

The detailed Courses are given in Appendix "I".

The Post-Graduation should be of three years duration. The students who have graduated from any Darul-uloom should be admitted to this Course. The following specialisation ^{may} be provided at this stage.

- I. M.A. in Commentary of the Quran (Tafsir)
- II. M.A. in Hadith

III. M.A. in Muslim Jurisprudence

IV. M.A. in Arabic Literature

There will be eight constituents in all the specialisations. The four papers will be in the specialisation, one dissertation on the specialisation concerned and the following three papers :

I. Comparative Religion

II. History of Islam

III. Islamic Economics and Political Science

The details of there courses have not been worked out in the thesis. They need a detailed study in another research work.

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CHAPTER VIII

TEACHERS IN TRADITIONAL MUSLIM EDUCATION

1. Introduction

The educational system rotates around the teacher. It is not possible to visualise any educational programme without a teacher. According to muslim point of view, Hazrat Adam was the first human being in the world and God taught him as a first teacher. The system of teaching to human beings was continued by God through the prophets who came to this world as a teacher of humanity. The Prophet Mohammad introduced himself as a teacher.

Teachers are the life of the society. They are not only instructors but also the teachers of manners and patrons of human beings. The Prophet Mohammad said

Those are the best persons amongst you who first read Holy Quran themselves and then taught others.

Omar, the second Caliphate said

Attain knowledge and produce gravity and dignity for it. 1

2. Characteristics of a teacher in Traditional Muslim Education

The teachers in traditional muslim educational institutions were not only responsible for academic work

but also for spiritual piety and high character of their students. The teachers' life was an ideal for the students. Thus it was essential that the teachers were to be perfectly religious, ethical, cultured and decent. The teachers were to express fear of God in their sayings, actions and movements in open as well as in privacy. The Quran says :

Betray not God and His messenger, nor
Knowingly betray your trust.

(Quran 8-27)

The teachers' life was to be of gravity and dignity.

Imam Shafii says :

"Knowledge is not that only that things of knowledge are mugged up. For knowledge, practising and maintaining of gravity, dignity, fear of God and humility are essential". 2

Qatiba writes about the gatherings of Imam Malik who was himself a great teacher :

"The gatherings of Imam Malik were gatherings of dignity, tolerance and knowledge. He was dignified and of good quality. There was no noise and disorder in his gatherings and there was no loud voice also". 3

Qureshi⁴ considers the following characteristics as indispensable qualities of a teacher

"Fear of God, Dignity and solemnity,
 compliance with Shariat, continuity
 of studies, learning from the younger
 people, teacher's open mind, indifference
 to worldly gains.

The teachers were to adhere to muslim Jurisprudence. They were to be strict followers of Islamic customs and obvious commands. They were to be punctual in performing prayers in mosques. They were to salute every body. They read the Quran daily and repeated God's name and thought over the meaning, explanations, do's and donots of the verses of the Quran.

Hastings writes :

"Teachers in early Islam were expected to maintain high standards, both in their personal lives and in their professional capacity. They were expected to be honourable, chaste and trust worthy, to know the Quran by heart, to have good handwriting and to know Arithmetic". 5

The teachers in these institutions were to lead the life of chastity and content. They were to be hospitable to the people and to meet people cheerfully. They were to be sympathetic with others in the solution of their problems. They were to behave kindly and gently with mendicants. They were to deal with their students gently and help them. However if any of their students was not regular in five

times prayer or dropped any essential, the teacher was to advise him kindly and gently. Though the mosque was considered very pious in muslims but the Prophet Mohammad advised very gently that man who made water in the Nabvi Mosque.

Zarhoji writes :

"The respect of the teacher was the respect of knowledge. The teacher was not to go to the houses of the students to teach them. However, if there was some special difficulty or it was a demand of religious call then the teacher might teach them at the residence of the students". 6

The respectable teachers who had devoted their whole life for the service of the religion did not go to the Court for any material gain. However, it may also be noted that attempts to gain ranks and order, respect and fame, name and position in comparison to their peers were not moral crimes in muslim education.

Imam Shaafii, a great scholar and teacher of muslim education said that he wanted that creature should attain knowledge from him without attributing a single letter to him. Pointing out the dignity of a teacher Suffyan bin Dina writes :

"I am given the comprehension of Quran but when I accepted purse from Abu Jafar (al mansur) (for teaching holy Quran), the comprehension of Quran was taken back from me. We want from God our pardon on our this connivance". 7

Qureshi writes

"In disputations, the teacher should not let Justice go from his hand, since it is not victory over his rival that matters". 8

He further writes

"In case the teacher did not know the Correct answer he should not stand on false prestige but should frankly confess that he did not know it". 9

Jamaah writes

"They (the teachers) should save them from the doubtful opportunities even though they are not connected with them and should not do any such work which is against the high principles of morality and avoid those works which are not bad in reality but people consider them as bad otherwise people will get opportunity to develop suspicion against the teachers in their hearts and they will fall in the estimation of people. If the need arises to go on much opportunities or do such work, (the teacher) should inform some people about it so that they remain informed before hand and the opportunity of distrust does not arise". 10

It was the duty of teacher of muslim education that he kept himself busy in making attempts and labour and

maintained punctuality in prayers, studies, teaching, deliberations, compilations, writings and discussions and did not break their continuity. The teachers kept their time schedule busy in educational activities and spent minimum possible time in learning livelihood, eating and living domestic life.

Hazrat Saeed bin Jabeer is of the opinion

"The teacher can remain a learned one till he is a student. When he leaves studies and thinks that he has become indifferent from the knowledge and whatever he has obtained is sufficient for him, he becomes the greatest illiterate". 11

Siddiqui writes

"The examples of teachers rather than their precepts should also be pious otherwise desirable results will not be obtained. The personality of the teacher plays an important role on students specially during childhood and boyhood. Thus it is very necessary that we should make available such teachers who can brighten the personalities of the children, incite their minds, systematize their habits and purify their character. The good teachers will be available only when we can raise social and economic status of the teachers". 12

Nizamul Mulk founded several madrasas in the middle east countries. One such madrasa was founded in Herat. It was destined for al-Shashi who came from Ghazna. Its

construction took 2 years and it was inaugurated in the 459 Hijri. As its teacher, Abu Ishaq al-Shirazi was appointed who gave lectures in a mosque in Baghdad. It was told, as a proof of his simplicity that he declined to take to the new Professorship because it was rumoured that the ground of the building was taken over by force without Justice.

3. Position of the Teacher

The teachers bring reform in the society through education. They change the hearts of the people. The changes brought in by the teachers are of permanent nature.

The Prophet Mohammad makes the distinction between the virtuous teachers and wicked teachers. It is the former for whom all the things of the universe prays and not for the latter.

Qureshi writes

"He (The elementary school teacher), however, came to occupy a rather low status socially particularly in Arabia. Gold Ziher referring to Jahiz, says that a Judge under al-Mamun went so far as to refuse to admit teachers' testimonies as satisfactory evidence in the Court". 13

He further writes

"These (weaving, tailoring etc) occupations were looked down upon because they did not require any manly and strenuous physical effort, and those who followed they remained confined to the house, which, by the Arabs was considered to be no place for a man. The teacher was placed in this undesirable group because he lorded over little children, was confined to the classroom, and was not in touch with virility in general. Further, the teachers were usually a set of dull folk, teaching the Quran merely by rote and terrorising the children by the rod".¹⁴

The position mentioned above applied to those teachers who taught at the level of elementary education. Daniel Hanburg does not make any distinction between the different levels of teachers when he writes

"In (5th Hijri century) 11th century AD, any person who devoted himself for education either he happened to be a man of affluence or had the patronage of a man of position or practised an other profession alongwith teaching ... The teachers who could attract a crowd of young took the responsibility of completion of their education, remained free from the concern of earning the livelihood... There was a special dress for the teachers during the regime of Kalifa Haroon Rashid. Separate dresses were presented for different branches of knowledge. They were of the shape of gowns of the modern type. Probably the system of wearing gowns in the European Universities has been taken from Islamic Madrasas".¹⁵

Gold Ziher describing the position of elementary teacher writes

"The prevailing attitude of muslim society towards teachers of children is represented in Arabic literature as one of the extreme disrespect. His position is on a level with that of weavers, blood-letters and other despised trades". 16

Jahiz, while, describing the position of the teacher writes

"Teachers were universally spoken of as a stupid and brainless class 'Seek no advice from teachers, shepherd or those who sit much among women' - an adage which as applied to teachers and weavers and with the addition of the explanatory clause 'for God has deprived them of reason and withheld His blessings from their trade' is quoted as saying of the Prophet". 17

Burton quotes a phrase which has passed into a proverb.

He quotes

"Almaq min mullim kuttāb (stupider than a school master". 18

Jahiz at another place writes

"How should we look for sagacity in one who is beside his wife in the evening and in the early morning goes back to the society of little children".

Ibn al-Jauzi (AH 597 - AD 1200) who wrote two books treating respectively of 'the shrewd' and 'the stupid' sets forth in the second of these the relative stupidity of various classes of people according to the following table : The rationality of woman equals that of 70 weavers; that of a weaver equals that of 70 school masters.

Muhad writes

"When Abdallah bin al-Muqaffa was asked to give weekly lesson to the son of Ismail bin ali, a dignitary of the State, he refused the engagement with the remark 'Do you really wish me to have a place on the register of muskulls?' 19

However, these remarks have been generally made against the elementary school teachers who were so qualified in their subject. The position of the teachers teaching at the advanced level was completely different.

Qureshi writes

"But the case of the higher grade of teachers was different for Jahiz maintains that this estimate of the school-master held good only for those in the lowest ranks of the profession and he points to the men of high intellectual distinction who had taught in schools and had in some cases exercised a great influence as instructors of the prince". 20

In muslim higher education, the position of the teacher has been distinguished one. He has held position not only in learning and knowledge but also in piety and character. The position of the teacher has been so central that the whole temperament of education was made by him. The construction of the curriculum was his sole right. He was not only the teacher of his students but also their patron and asylum. Qureshi quotes from

Dictionary of Learned Man Vol. I, page 372 of Ibn Kalli Kan

"When Abu Ishaq Shirazi went to see Sultan Malik, thousands of people collected round him to kiss his feet and found it very difficult to move on. Those who could not reach his feet were content to have kissed the tail of his horse". 21

He quotes another example of the position and respect of the teacher from the Dictionary of Learned Men

"On the day of his (Imam Heramain's) death all the shops were shut, and the pupils in the great mosque from which he preached was broken to pieces, and the whole population mourned for him as for relation - At the moment of his death his scholars who were four hundred and one in number, broke their pens and ink -horns and let a full year pass before they resumed their studies"²²

However, it should also be admitted that in no society the teacher occupied the Central position those days. The historical circumstances have brought down the position of teacher in muslim education also. There was a time when there was no book and the words spoken by the teacher were highly valued. Then the introduction of the book and the curriculum reduced the position of the teacher. The teacher was needed for understanding of the books but it became possible to understand the book without involving the teacher through the help of modern media of teaching. However, the use of modern media of teaching has not been

made in muslim education in our country and the teacher still occupies respectable position.

4. Role of the Teacher

In muslim education, the role of the teacher was not confined to four walls of the classroom. He was responsible for increasing virtues and removing evils of the society. The existence of the teachers was a surety of educational and moral values in the society. A great quality of teacher was truth - uttering. The truth uttering of Maulana Shahryar who was a teacher of Maulana Mohd Ramzan, Pesh-Imam of Masjid Wazir Khan, Lahore was worth quoting. When Maulana Mohd Ramzan used the words "Just monarch" and "Pious monarch" for the famous conqueror Ahmad Shah Abdali, his teacher Maulana Shahryar told him in the presence of Ahmad Shah Abdali that he used those words for a person who destroyed Punjab and Delhi. Shah Abdali became angry over the remarks of Maulana Shahryar and threatened him but Maulana told him that he did not mind if he was martyred.

Iqbal writes

"There was a great role of teacher in Islam. It was, therefore, necessary that education should be obtained in the service of any teacher. It was considered that a student without a teacher was without a religion who had made evil as his guide". 23

Great thinkers like Ibn Khaldun, Bu Ali Sina and a host of other similar names could reach to such height because they were taught by particular teachers and not because they belonged to a particular institution. The pattern of management in muslim educational institution was such that it was in the hands of the teachers themselves and that the system has been found in the past as well as in the present very efficient one. No doubt it had certain disadvantages also but its advantages had outlived any other system. The role played by the teacher in building up the system of traditional muslim education in general and in higher education in particular acquired a specific importance where education had become a game of party politics. It can be safely said on the basis of experience in traditional muslim education that there was no other way of managing education except the teachers' way.

Although the teachers of muslim educational institutions did not take part in politics but the role played by the teachers of Darul uloom, Deoband, in the history of freedom movement of the country can never be forgotten. They fought against the two-nation theory presented by the muslim league which ultimately resulted into partition of the country. The eminent teachers of muslim education who were exiled from the mainland of India

to Andaman during freedom struggle started a madrasa and started writing and editing articles and books. The first urdu book on the Life of the Prophet was written by Mufti Inayat Ahmad Kakori in 1860 in Andaman on the basis of his memory. It is also said that all revolutions in Egypt had direct or indirect link with al-Azhar, a famous traditional muslim educational institution of international repute.

Imam Shaafi used to say that "who gets education from the books will not get the distinction which he needs".²⁴

Hashmi discussing the muslim education writes

"No system can work without good teacher. The teacher is more important than curriculum. The prophet was himself a teacher for human beings. In muslim educational system, selection of proper teacher had supremacy over all other things because he was to play an important role".²⁵

Narrating the role of the teacher, Sulaimani writes

"The teacher is more effective than the books in the education of children. On this basis all the teachers who are preachers of atheism, irreligiousness and wrong theories should either be brain-washed or removed from educational position".²⁶

An eminent educationist Alam Sabaghi (995AD/385 Hijri)

quotes Ibn Jazi for the statement of Mamoon about the role of teachers which is quoted by Hasan

"Our wisdom lightens from the teacher and the wisdom of the teacher rusts with our ignorance. We become respectable from the forbearance of the teacher and he is put to shame due to our folly and usurpation. Our mind becomes spacious with his knowledge and his mind becomes dull due to our ignorance. Thus our ignorance from his knowledge, our negligence from his alertness, our defects from his excellence clash and we absorb his good deeds and he gets our bad habits. We get knowledge and literature in exchange of our lack of understanding and wisdom. The example of the teacher is like a candle and silk-worm". 27

Tibawi describing the role of the teacher writes

"Kno, o brother, that your teacher is the begetter of your soul just as your father is the begetter of your body. Your father gave you a physical form but your teacher gives a spiritual one. Your teacher nourishes your soul with learning and wisdom and guides it to attain everlasting bliss". 28

He further writes

"Teachers, specially university teachers can make or break an educational system. They train the elite who will lead the nation to its declared aim of catching up with advanced nations - an aim which alas seems more elusive than ever". 29

The role of the teacher was so important that

Kulitch Khan, father in law of Emperor Akbar's son Mirza Daniyal who was himself of Lahore during the regime of Akbar used to go to Madrasa daily for teaching Tafsir (Commentary of the Quran), Hadith (Sayings of the Prophet) and fiqh (Jurisprudence).

5. Choice for Selecting Teachers

In traditional muslim education the students had the option to choose their teachers. The students continued their education in the instructional circle of the teacher whom they liked. In choosing their teacher, the students were provided certain guide lines. They were required to choose their teacher on their merit only. They were advised to consult their learned friends and colleagues. Besides the educational standard, the asceticism, piety and ethics of the teacher were also taken into account. It was also a strong point to consider that who happened to be the teacher of the teachers who was to be chosen.

Qureshi writes

"Great importance is given to seeking advice, not only in choosing a teacher but in all matters pertaining to learning viz., where to go, what to learn, what to do in a given situation". 30

The students were required to attend at least two weeks in the instructional circle of the choosen teacher to estimate him correctly for their satisfaction. If they were not satisfied, they left the circle but it was not permissible to do so before two months because it was difficult to estimate correctly before this duration about any teacher.

Qureshi writes

"The idea behind this careful selection was to avoid a waste of time both for the student and the teacher. Moreover, a teacher-suffered in reputation if a student left him before his (the teacher's) teaching had been given a fair trial". 31

The junior students selected their teachers through their parents. The parents selected the teachers for their children on the advice of their friends and well-wishers. Ahmad bin Salman who was a contemporary of Imam Muslim says

"His father invited some of his friends on dinner for advice and consultation for sending him to the instructional circle of Qaitba. He consulted them on this problem after the dinner. After this his father decided to send him to the instructional circle of Qaitba". 32

However, Jamaah³³ was of the opinion that it was not desirable that any teacher should be selected only on

account of extra-ordinary reputation. Generally unknown teachers taught with great devotion and there were great opportunities of benefitting from their instructional circles.

6. Remuneration to Teachers

The Prophet Mohammad, his four Caliphs and his Companions though taught but refused to accept any remuneration. They did not like to accept any remuneration for the teaching of Quran or Hadith. Shalabi³⁴ finds this trend in the teachers of latter period also. Several learned theologians give a verdict that it was not permissible to accept any remuneration for the teaching of Quran and hadith. Qureshi³⁵ is also of the opinion that it was a controversial point in Muslim law whether a teacher in general and of religious precepts in particular was morally right to accept remuneration for his work. According to him "the orthodox and devout section of the community upheld the view that the imparting of religious instruction should be gratuitous".

Gold Ziher writes

"in Islam, as in other religious, the devout were in favour of gratuitous religious

instruction. No financial consideration should attach such works any more than them on similar grounds to the adhan, the salat, the diffusion of the hadith. All such acts must be done only for God's sake not for gain". 36

He further comments while the demand for religious teaching might be good enough as an ideal and while some even tried it into effect, it was naturally left behind in the march of practical life. It was after all necessary that persons engaged in the work of teaching should at least make a bare subsistence out of it.

Malik³⁷ refers that even Bukhari himself finds a place in his corpus traditionum for a saying ascribed to Ibn Abbas : Nothing has a better right to be rewarded than (instruction in) the Book of God. It is true that he appends to this, the condition laid down by Sha'bi viz that the teacher may on no account negotiate for his wages but may accept what is voluntarily given him. Bukhari finally cites the testimony of Hakam bin uyama. I have never heard it said of any of fuqaha that he disapproved of the teacher's remuneration".

Qureshi discussing the ideal of no remuneration for working as teacher in traditional muslim education writes³⁸

However, the teacher of traditional muslim education should not look upon his wages as professional emoluments but as a gift divinely bestowed upon him in order that he may pursue a call well-pleasing to God. He should not let his continuance at work depend upon his being paid regularly.

7. Financial Assistance to the Students

Chaudhri⁴¹ is of the opinion that according to Ghazali instead of expecting from the pupils an expression of a sense of gratitude,

"He should feel under an obligation to them because the pupils have entrusted to him the nurturing of their hearts and he has been able to gain merit in the eyes of the Lord through this service".

The teachers of traditional Muslim education provided them help with all the sources available with them in search of learning. There were several examples in the history of traditional muslim education where the teachers helped their students liberally. Imran Mohammad bin al-Hasan and Imam Malik helped Imam Shafii generously. Imam Abu Hanifa helped his student Imam Abu Yusuf which prevented him in dropping out his education.

It was usual practice that the parents who were not in a position to afford higher education for their sons, and wanted their sons should become a source of

earning for them but in most of such cases the teachers often came to the help of talented students and helped them financially in getting higher education. Chaudhri writes "Qazi Abu Yusuf, the pupil of Abu Hanifa was forced away from the class by his father who admonished his son not to take after his teacher who carried a rich trade in cloth but to look after his interests and take to a vocation. When the teacher had the opportunity to see his pupil again he came to know of his condition; he gave him one hundred dirhams in secret and told him to inform him again when he needed money".⁴²

8. Relation with Students

The teacher-student relations in traditional muslim education were based purely on spiritual grounds. The teachers were considered as spiritual fathers and students as spiritual sons. The teachers were custodians of character and morality of students. They behaved with love and affection where it was needed but they reprimanded them where required. They maintained discipline through gestures and symbols where it was effective but told plainly when it was required. The teachers kept the future of students in high esteem and taught, trained and educated them accordingly. They gave necessary guidelines to the students when students kept as torch bearer for their work and conduct.

The teachers kept their eyes on their all necessities of life in addition to the care of their habits, conduct, Islamic piety and fear of God. If any student absented from their classes they used to make enquiry about him. If the cause of the absence was genuine and within their control they used to find remedy for it. If the students fell ill, they used to visit their residence for enquiring about their ailment. If there was any tragedy in the family of their students they paid visit to them for condolence. In short they presented an ideal of social relationship before their students so they could follow the same in their future life.

al-Ghazali writes

"The teachers' right is more than the parents' right. As the parents have love and affection towards their children so it is the duty of the teachers that they should have love affection towards their students". ⁴³

The teacher was expected to call his student and specially those who were distinguished from others by their scholarship by his kuniat.

Jamaah⁴⁴ discussing the teacher-student relationship observes that the teacher regarded the necessities of the students. He treated his students like his dearest offspring in dealing with softness and affection, in obliging

them on having patience when he showed any excess as was done by people and in tolerating their bad manners sometime. On another occasion he writes

"The teachers should try ... to create peace of mind in their hearts ... The teacher should enquire the cause of unusual long absence of the student from the circle and enquire his affairs from those who knew him. If his affairs could not be known from any body, some one should be sent to him. If he enquires the affairs himself by going to his house, it will be the best".⁴⁵

Qureshi⁴⁶ quotes one example of teacher-student relationship from Abdul Qadir Badauni's Muntakhab-al-Tawarikh. Hakim Shamsuddin was constantly engaged in teaching students to whom he was more like a generous patron than a teacher. He was so greatly devoted and kind to them that he would never take his food without them.

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CHAPTER IX

MODERNISATION OF TRADITIONAL
MUSLIM EDUCATION

1. Introduction

The term modernisation means the processes by which the elements of keeping behind are removed. The basic norms of modernisation are change, rationality and positivism. The term was originally used for social, economic and political systems. But now it is used for the purposes of educational system also. There are two ways in which education and modernisation are reciprocally engaged. Firstly education is considered as one of the variables of modernisation and secondly it becomes a result of modernisation. Both of them are important when the modernisation of traditional muslim education is to be studied.

Modernisation is a multi-dimensional complex process. Education is an integral subsystem of this complex. Education is the key that opens the door to modernisation. The precise significance of education in the modernisation of a particular society depends very much upon its peculiar circumstances and the stage of its development.

2. Norms of Knowledge in Modernity

In the realm of knowledge, Parsons in 'pattern

variables' and 'Evolutionary Universals' necessarily implies the rise of rationality, empiricism and science as the bases of knowledge; and differentiation of the secular and religious culture.¹ These norms are found in Renaissance which developed critical thinking and challenged the metaphysical principles and traditions and gave supremacy to scientific temper and technology. Modern man now considers science superior to metaphysics. The conclusions derived from Science can be verified but they are likely to be false also. The statements of metaphysics are unverifiable and cannot be falsified. Popper says

"The aim of science is to put forward bold hypothesis, the deductive consequences of which must be subjected to rigorous testing and criticism... This is the way in which science progresses". 2

The progress of science has brought significant changes in the thinking of modern man and highlighting the importance of knowledge in modern society. Thus knowledge is not considered in the modern society as imposed from above but a process of solving problems and has practical relation to environment. According to Dewey knowledge is

"an activity, constantly involved in the crucible of the experimental practices

of testing hypotheses and adjusting and revising goals in the light of experiences. It is seen as a particular evolutionary adaptation of intelligent organs in the context of interaction with a changing and precarious environment". 3

Thus it can be said the modern knowledge is based on increasing its control over the forces of nature so that the life could be better in this world. The emphasis of modern knowledge is not on finality but on such forces which help to investigate, plan, calculate and predict. Thus the modern knowledge changes continuously on account of making new research and discovering new factors.

3. Norms of knowledge in Islam

The revelation is the essence of knowledge in Islam. But it is neither written in the Quran nor it is argued by muslim thinkers that revelation and reasoning are opposite to each other. Muslim thinkers have used both for understanding the unity of Reality. According to Islam, salvation will be the result of knowledge as well as piety. The piety not only includes praying to God but also attaining knowledge. The muslims who have been pious have also been the possessor of knowledge. A muslim regards science as integral to Islam and equivalent to piety.⁴ Thus it can be safely stated that knowledge is kept in high

esteem in muslims. There are several verses in Quran which justify this conclusion. Some of them are reproduced below :

- (a) "The Prophet recites unto people God's revelation; Causes them to grow and imparts them knowledge and wisdom."

(Quran 3:164)

- (b) "God bears witness that ... men imbued with knowledge maintain His creation in Justice".

(Quran 3 : 18)

- (c) "God will raise in rank those of you who believe as well as those who are given knowledge".

(Quran 58 : 2)

Besides this there are several verses in ^{the}Quran which ask human beings to observe how days and nights are alternated, how births and deaths take place, how growth and decay occurs, how nations are raised and down graded. It also asks to discover from them the nature of things and their causes.

But in muslim literature the term "Ilm" is used for knowledge. Rosenthal is of the opinion

"Knowledge falls short of expressing all the factual and emotional contents of 'ilm'. For 'ilm' is one of those concepts that have dominated Islam and given Muslim civilization its distinctive shape and

complexion. In fact, there is no other concept that has been operative as a determinant of Muslim civilization in all its aspects to the same extent as 'ilm'. 5

Rosenthal has prepared a list of more than a thousand of definitions of knowledge in his book referred to above and have classified them into a dozen types. But the basic division of knowledge is made according to a hadith of the Prophet which is as follows : "Knowledge is two fold : knowledge of religions and knowledge of bodies". This dictum has been interpreted to imply the knowledge of the abstract and the concrete, or the religious and secular knowledge.⁶ However, al-Ghazali has given the nature of knowledge in Islam very comprehensively in his famous book, Ihya al ulum al Din which has been an authentic version of muslim education at its very early stage. al-Ghazali has made the concept of Tawheed in Islam as the basis of his unity of knowledge. In Islam human being is the main concern of knowledge because he has been made answerable to God in every walk of life.

Saqib writes

"Al-Ghazali discovered that human beings have a natural disposition to know and seek knowledge of Reality. The ultimate goal of those who seek knowledge is to have a contact with Reality as absolute

certainty of Reality is possible only at this level. Contact with Reality which Al-Ghazali has called 'immediate disclosure' (mukashfah) is the highest state of knowledge. Mukashfah is uncommunicable: words do not convey its real nature for words express conventionally known concepts. Again Mukashfah can not be learnt. it is experienced. The Quran and the Sunnah of the Prophet form the result of the mukashfah of Prophet Muhammad as these have been expressed by God himself for all levels of understanding. Next to Mukashfah are the stages of revelation (wahy) and inspiration (ilham)". 7

The revelation is confined to the Prophet but the inspiration is for seekers of Truth. According to Islam the chapter of revelation was closed with the death of the Prophet Muhammad but the door of knowledge through inspiration remains open.

'Ilm' is divided into theoretical and practical. Prophet Muhammad lays more emphasis in the following words :

"Your knowledge is not complete until you have acted upon it. He who requires knowledge and acts upon it has two acts of piety to his credit; if he knows and does not act upon it he has obeyed God once and disobeyed once; and he who neither knows nor acts has transgressed twice". 8

According to Islam, the essential knowledge was in the Quran and the Hadith. The muslim education should direct all its efforts for the attainment of that knowledge. Thus the importance of the religious sciences was uppermost

in Islam. However, the interpretation of that knowledge was always open, so there was importance and place of intellectual sciences also. The Mutazilites, a group of rationalists in Islam during the Abbasid Caliphate, who interpreted the Quran on the basis of reasoning are the living example of the presence of intellectual sciences in Islam.

4. Traditionalism of the Muslim education

Inspite of the above-mentioned perspective, muslim education turned into a system of religious beliefs which were to be accepted as true without question. It mainly took care the hereafter world of the individual. The learned muslim theologians also took a holy view of knowledge and education and did not promote empirical and hypothetical approach in it. As we have already seen in some earlier chapters that subject matter, method of teaching and functions of muslim education did not have any significant change for several years. The Dars-i-Nizami which was developed several years back continued to pass on to the generations after generations. Memorisation of the text books has been followed as the best method of teaching and learning in traditional muslim education. There was stress on conveying rather than creativity.

Saqib⁹ prepared a comparative map of the normative and institutional orientations of modernity and Islam. The map is as follows :

Synoptic Comparisons of Modernity and Traditional Muslim System

Feature	Modern System	Traditional Muslim System
1. Overall view	a. rationalist-positivist b. Sensate c. social conflict accepted as part of development and progress d. Individual happiness seen through need-creation and need-satisfaction.	a. authoritative traditionalist b. ideational c. Social conflict considered as a threat to harmony and piece. d. Individual happiness seen through content, piety and need elimination.
2. Norms- Nature of man	a. Innovative b. empathetic c. self-determining d. This worldly in orientation. e. relies on the power of science and technology	a. Conformist b. apathetic c. deterministic d. other-wordly in orientation e. relies on super natural

3. Nature of society	a. Literate b. Secular	a. Semi-literate b. religious
4. Nature of knowledge	a. Absolute changing b. empirical c. active-positivistic	a. Absolute known b. revealed c. passive-receptive
5. Institutions	a. Secular b. Sovereignty belongs to nation c. Nationalism basis of State d. democratic	a. Theocratic b. Sovereignty belongs to God c. Supra-national Khilafah basis of State d. oligarchic
6. Economy	a. self-regulating b. radical	a. constrained by religious norms b. conventional
7. Religion	a sub-system in a secular system	religion permeates the total social system
8. Education	a. aims at the development of individuality b. curricula changing with time. c. Practical and integrated with the manpower needs of society.	a. aims at socialisation into Islam b. curricula unchanged since medieval configurations c. theoretical and elite forming

The above chart clearly showed that muslims were traditionalist not only in education but in all aspects. Thus any attempt to introduce modernism was generally met with severe resistance by muslim societies. It was considered by orthodox muslims as an encroachment upon muslim values and Islamic order.

In India, the East India Company made attempts for modernism but muslims did not participate in them for a long time. Loss of political power and economic and social position might also be responsible for keeping muslims aloof. The break up of the Muslim Army, the removal of Persian from the Court, the putting an end of the Courts of Muslim Qazis were also responsible causing a serious cultural lag among muslims. Sir Sayyid Ahmad Khan attempted to remove the misunderstanding between the Muslims and the British but he could not do so. Had Sir Saiyid not worked for the modernisation of muslims, they would have been lagged behind centuries back in comparison to other Indians. He made serious efforts to convince muslims that modernization was not opposed to Islam. The Government of India also took some steps for the upliftment of muslims including the increase in the amount of teaching of Arabic and Persian in the universities. The Hunter commission also recommended

some measures to encourage Muslims to march towards modernization.

However, a great majority of muslims considered learning of the Quran and Hadith as sufficient education. This led to duality in the education of muslims. To meet the requirements of those muslims who wanted traditional muslim education for their children a Darul uloom was established in Deoband (U.P.). Ahmad¹⁰ finds its three main objectives

"First, it (Darul uloom, Deoband) stood for revival of Islami society... The other objective was not to seek any financial aid either from the Government or the Muslim nobility. The third one was strict adherence to the teachings of Shah Waliullah".

5. Rise of Liberalism

Gibb¹¹ found normative change and liberalism among the Muslim thinkers for the following objectives

- I) The expurgation of Islam from its medieval accretions and from the corrupt practices that had crept into Islam incident to contacts with other cultures.
- II) The defence of Islam against christian attacks and the preparation of the Muslim Communities through independence to modernization.

- III) The modernisation of Muslim education, and
- IV) The re-interpretation of Islam in the light of modern thought and social condition.

All these four objectives are found in the programme launched by Sayyid Jamal-ud-din al-Afghani (1839-1879), Sheikh Muhammad Abduh (1849-1905), Muhammad Rashid Rida (1849-1905) and Sir Sayyid Ahmad Khan (1817-1898). They wanted to bring Islam in harmony with science and reasoning. Sir Saiyyid Ahmad Khan's¹⁵ attempt to integrate a given set of ideas into Islam and his too much emphasis on Nature and natural law was opposed very much. Even Sayyid Jamal-ud-din al-Afghani opposed it.

It may be concluded that whatever attempts were made for liberalism, were confined to religion only. All efforts were made to prove that Islam, science, reason and modernisation were in harmony. Thus liberal thought in Islam was mostly for revivalism rather than modernization. Thus the nature of knowledge which was considered in medieval Islam of given, known and eternal - not changing and not expanding - gave way to induction, analysis and enquiry.

6. Liberalism and Modernization of Muslim Education

Liberalism was not real modernization. It was

only to awaken the muslims to tell that they were failing behind the west. Thus it neither met the norms of rationality nor of modernization. But liberalists were positively concerned for bringing reforms in traditional muslim education. They were critical of the entire educational surroundings of the traditional muslim education.

Shaikh Muhammad Abduh wanted muslim education to modernize itself so as to instil into the minds of all muslim students a burning desire to dig deep into their civilisation and descry its eternal dynamics.¹² He was opposed to purely secular education. But his main emphasis was on reforming higher education so that it could filter downward. He introduced modernization in Al-Azhar in the capacity of a permanent member of its Administrative council.

7. Modernization of Muslim Education in India

Sir Saiyyid Ahmad Khan attempted to modernize muslims through education. He saw earlier than any other muslim leader that the backwardness and disillusionment of muslims could be wiped out through modernization of muslim education. He established M.A.O. College at Aligarh in 1877 in which he wanted that muslims may acquire modern

education without causing any danger to their religion. He wanted that several such colleges should be established throughout the country and for achieving this purpose he inaugurated Muhammadan Anglo-Oriental Educational Conference in 1886. Among the objectives of the Conference the following were related to traditional muslim education

- I) to enquire into the state of religious instruction in English Schools founded by Muslims and to conduct it in the best way possible;
- II) to support the instruction of East Learning and religious subjects which muslim teachers were giving every where on their own and make provision for it so that it could be kept going regularly; and
- III) to examine the state of instruction of the vernacular schools which was given on the old lines (kuttabs) and to make for their restoration, of they had decayed. 13

The Muhammadan Anglo-oriental Educational Conference which later on became All India Muslim Educational Conference worked to promote education among muslims. Its objectives were to popularize the modern education among the muslims and to bring the traditional muslim education more in line with the requirements of the community.

The Conference provided a platform for muslims where muslim leaders could discuss their problems and develop milli and national consciousness amongst muslims.

The Conference brought out muslims from prejudice and narrow-mindedness. A great revolution took place in educational, cultural religious and political life of muslims due to the Conference. Muslims are indebted to the Conference for their happiness through education and progress in modern education. However, it has done nothing for the muslims after independence.

Though Sir Saiyyid Ahmad Khan died in 1898 but he showed such a path to muslims which encouraged muslims for independent researches, broad mindedness and good manners.

A comparison between Darul uloom, Deoband and M.A.O. College, Aligarh shows that while the former served the cause of poor muslims, the latter mainly served the interests of rich muslims. The education imparted by Deoband was related to common life of muslims and was in harmony with muslim culture and civilisation. It kept alive the fundamental religious education of muslims which was much needed. No doubt its education did not meet the call of the new time but to ignore its service for the protection of Islam and muslim culture could not be undermined. On the other hand M.A.O. College which was mainly for modern education also made provision for compulsory religious education. The facilities were also

provided in the College and its hostels for prayer, fasting and other religious requirements of the muslims.

Both the institutions became a torch bearer for establishing institutions on their lines through^{out} the country. Several institutions came into existence which followed the curriculum which is taught in Deoband. Similarly several schools and colleges were established by muslims throughout the country which provided modern education on the lines of M.A.O. College which became Aligarh Muslim University, Aligarh in 1920. However, there was a difference that these schools and colleges did not follow the curriculum of M.A.O. College or Aligarh Muslim University, Aligarh and did not make any provision for Compulsory religious education. Ahmad is right when he writes

"But Aligarh showed its deficiency in one respect. The religious education imparted in the college was devoid of its spirit. It was simply there to make English education more palatable to those who were not favourably drawn towards it. The result was that the product of Aligarh did not show any passion for Islamic studies and thought. The main reason for Shibli Numani's disillusionment with the College was the inadequate and unsatisfactory provision of religious education there". 14

Aligarh Muslim University, Aligarh was not allowed by the British Government to affiliate Schools and Colleges

from the different parts of the country otherwise its impact would have been through out the country. Its jurisdiction was limited to 15 miles from the mosque of the University. The result was that AMU, Aligarh could not establish or affiliate any institution outside Aligarh City.

Several muslim theologians were not satisfied with the performance of Deoband in respect of impact of western education and thinking. Maulana Shibli who was closely associated with Sir Saiyyid Ahmad Khan was not satisfied with the performance of the M.A.O. College in respect of traditional muslim education as well as modern education. He was of the opinion that he never thought that such education may be provided through English in the name of modern education of traditional education through Indian languages. Thus a Conference of muslim theologians took place in April 1892 at Kanpur. It was attempted in the Conference that all traditional muslim educational institutions might agree on common syllabus but it did not succeed. Thus Nadwatul ulema was established at Lucknow in 1894. Maulana Shibli Nomani, Maulvi Mohd Ali and Maulana Abdul Haq played an important role in its establishment. The conference was representative of muslim theologians all over India representing different schools of thought Maulana Lutfullah, Maulana Hafiz Shah,

Mohd Husain Allahabadi, Maulana Mohd Ashraf Ali Thanwi, Maulana Sanauallah Amritsari, Maulana Ahmad Husain Kanpuri, Maulana Syed Mohd Ali, Maulana Mahmood Hasan etc. attended the conference.

The establishment of Nadwa was welcomed with zeal by muslims. Several Islamic and national associations passed favourable resolutions. Traditional educational and religious circles and reputed teachers supported the move. Ahmad writes

"The main objective of the Nadwa was to overhaul the system of traditional education and to introduce temporal science and technical training. It sought to strike a balance between the two schools of thought, Aligarh and Deoband". 15

The establishment of Nadwa was the expression of farsightedness and prudence of muslims and comprehensive understanding of muslim education. Its establishment was call of the time. Introduction of teaching of English, Science, Mathematics, Geography, and History was a courageous attempt by Nadwa. Maulana Shibli, one of the main architects of Nadwa, had progressive and revolutionary ideas for modernisation of traditional muslim education. Maulana Shibli wrote several articles

in the Journal of Nadwa in which he tried to convince the muslim theologians for the justification of dropping logic and philosophy and introducing modern subjects.

But Shibli was not satisfied with the performance of Nadwa also in respect of modernisation and withdrew from Nadwa. Ahmad writes about Shibli

"But towards the end of his life he emerged as a disillusioned man. He was unhappy to see that Nadwa did not shape itself according to his own desire due to non-cooperation of the ulema Group ... sometimes Shibli, in his zeal for modernism, acted in a way that displeased the orthodox people". 16

However, it has to be admitted that Nadwa has presented muslim culture in proper shape. It has brought out several publications on Islamic literature through its teachers and students. It has become such a great centre of muslim education that its impact is being felt all over the muslim world.

Another attempt to modernize traditional muslim education was made through the establishment of Madrasatul Islah Sarai Meer, Azamgarh in 1908. Maulana Shibli and Maulana Hamiduddin Farrahi played an important role in developing the institution on modern lines. The main objectives of the Madarsa were as follows :

- (a) To give special attention towards the Quran, Hadith, Jurisprudence and Arabic Literature;
- (b) To focus attention on real knowledge and competence and not on limited books save the Quran and Hadith
- (c) To provide working knowledge of English, Hindi, Mathematics and Social Studies.
- (d) To provide technical education for means of livelihood.

The madrasah has adopted modern methods of teaching. The product of the madrasah develops broad-mindedness, tolerance and attitude of innovation. It can be concluded that Madrasatul Islah is providing traditional muslim education on modern lines. An attempt was made by nationalist muslims to find out an alternative to Aligarh Muslim University. Thus Jamia Millia Islamia was founded by Shaikhul Hind Maulana Mahmudul Hasan on October 29, 1920 in the mosque of M.A.O. College, Aligarh. Later on it was shifted to Delhi. Wiqarul Mulk a close associate of Sir Saiyyid Ahmad Khan proposed the establishment of Jamia Millia Islamia when the British Government refused to permit the proposed Muslim University, Aligarh to grant affiliation to muslim schools and colleges through out the country. The Khilafat movement and Jamatul-ulema were mainly responsible to develop such an institution which on the one hand developed national outlook and on the other

hand provided traditional muslim education along with modern education. It was an educational movement of nationalist muslims who were opposed to two nation-theory of Muslim league. The teaching of Arabic was compulsory for the muslim students. It was a bold step in the modern education of muslims. Arabic being the language of the Quran was a source of developing muslim brotherhood. In its educational objectives, Jamia Millia Islamia tried to maintain between the Islamic Culture and western culture. Jamia tried to modernise muslim education through its publications for which it established Maktaba Jamia. Dr. Zakir Husain, Maulana Mohd Ali and Hakim Ajmal Khan were closely associated with Jamia.

Primary School, Secondary School and Teachers' Training College were the main institutions of Jamia for providing education to muslims alongwith non-muslims on modern lines without ignoring religious education.

It can be concluded that in the educational movement of Jamia Millia Islamia such life giving elements were present through whose help muslims could develop such an educational system these days also which will meet the needs of the religion as well as worldly life.

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CHAPTER X

RELEVANCE OF TRADITIONAL MUSLIM EDUCATION IN MODERN INDIAN CONTEXT

1. Introduction

India is a secular State. The term secular state in India describes the state and religion relationship. Our secular state is on the lines of the West. It is different from the secular state of the Marxian concept in which the state is against the religion. In the west also it is nearer to the concept of secular state in the U.S.A. Smith is of the opinion

"The secular state is a state which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion nor does it seek either to promote or interfere with religion". 1

The National Policy of Education 1986 envisages a Common system of education through out the country but it does not enforce uniformity in curriculum, text books, medium of instruction and examination etc. The states are free to have their own system unless the Union Government utilises its power under the concurrent list to which education stands assigned after 42nd amendment of the constitution of India for the purpose of enforcing its decision.

But the minorities have already been granted the

right to educate their children in the institutions of their choice established by them. It is their valuable right. Article 45 of the constitution of India no doubt requires the State to provide for free and compulsory education for all children but there is nothing to prevent the States from discharging that solemn obligation through Government and aided schools and Article 45 does not require that obligation to be discharged at the expense of the minority communities so long as the Constitution stands as it is and is not amended. The present position of the minorities is that Articles 29 and 30 of the Constitution of India confer four distinct rights to the minorities.

- (I) Right of any section of citizens to conserve its own language, script or culture (Article 29(1))
- (II) Right of all religious or linguistic minorities to establish and administer educational institutions of their choice (Article 30 (1))
- (III) Right of an educational institution not to be discriminated against in matter of State aid on the ground that it is under the management of a minority (Article 30 (2)).
- (IV) Right of a citizen not to be denied admission into a state maintained or state aided educational institution on grounds only of religion, race, caste, language (Article 29(2)).

There is no doubt about it that the muslims belong to minority group. They regard it essential that the

education of their children should be in accordance with the teachings of their religion and they hold, quite honestly, that such an education cannot be obtained in ordinary schools designed for all the members of the public but can only be secured in schools conducted under the influence and guidance of people well versed in the tenets of their religion and in the traditions of their culture. The muslims evidently desire that education should be imparted to the children of their community in an atmosphere congenial to the growth of their culture. Our constitution framers recognized the validity of their claim and to allay their fears conferred on them the fundamental rights under Articles 29 and 30.

Thus there is no doubt about it that there is constitutional relevance and validity of Traditional Muslim education for muslim children.

Besides the question of constitutional relevancy there are several other questions of relevancy. They are as follows :

- (1) Is the traditional muslim education in the interest of muslims as individuals, of muslims as a Community and of the Country in the modern Indian Context ?
- (2) Are the aims and objectives of traditional muslim education relevant to muslims as individual, to muslims as a community and to the country in the modern Indian context?

- (3) Is the Curriculum of traditional muslim education relevant to muslims as individuals, to muslims as a Community and to the Country in the modern Indian context ?

Another question though not in the purview of the present study in the strict sense but closely related to the study is "Is Islam itself relevant to the modern world?"

In order to discuss the main questions in their proper perspective it is desirable to discuss the last question first.

2. Relevancy of Islam to the modern World

Islam is a religion whose base is revelation. It draws strength from spiritual power. According to Whitehead religion is a system of general truth which have the effect of transforming character when they are sincerely held and vividly apprehended. Thus religion is neither stagnant nor dogmatic. It leads to a process which is coming out and going with the process of life.

There is a misunderstanding that religion is opposed to science and technology. Therefore it is not relevant to the modern world which is of science and technology. Since Islam is also a religion so it is also not relevant to the modern world. But the supposition is

wrong. Science and Technology are based on knowledge. The Quran also gives great importance to knowledge. The first revelation asked the Prophet Mohammad to read in the name of thy lord who created and taught man that which he did not know.

The Quran has used the word ilm (knowledge) and Hikma (wisdom) at several places. The Quran is called Quran al-Hakeem (the Book of Wisdom). Knowledge and wisdom are achieved through reason and thought. The sense perception goes through reason and thinking power which results into knowledge. The knowledge through deeper insights as well as intuitive conception leads to wisdom. Thus the process of relationship is in the following order. Reason leads to thought. The thought leads to knowledge. The knowledge leads to wisdom. Thus reason is at the bottom and wisdom at the top. The reason is an apparatus of acquiring wisdom and not wisdom itself. It can lead to mere speculative thinking and may not bring any concrete result for the human beings. It can also lead to such a path which may bring out the destruction of the world. The nuclear weapons invented through the help of Science and technology are clear proof of it. Thus the reason can be used for the betterment as well as destruction of this world. Thus Quran tells knowledge and wisdom as the

attributes of God which are higher than reason. Reason does not possess any value. Knowledge and wisdom carry positive values which are helpful for the development and progress of humanity. They are anti-satanic.

In Islam, God is not God of muslims only but God of the Universe. The arabic terminology for God of the universe is Rabb al-Alamin. The adjective of Rabb is Rubibiyyah. Rubibiyyah means to take things from different stages of growth till it reaches to the stage of perfection. But the stage of perfection cannot be attained through reason alone because it lacks faith and is value free. But wisdom is greater in depth and sharper in vision to deal with human affairs which evidently suggests progress and change. The Quran also presents the concept according to which the universe is evolving towards perfection through growth. The Quranic words are "we have not created the Heavens and the earth and whatever is between them in sport: we have not created them but for a serious end: but the greater part of them understand it not".

The serious end in this verse is nothing but growing towards completion, and perfection. Therefore Islam can never be a party to any force which is responsible for slowing the growth or stopping development because it

will be just opposite to which Islam wants to do. As far as human beings are concerned God has given them limited freedom to use their intellect. Those who will use it according to the pleasure of God, they will work for the betterment and perfection of the universe but those who will not use it according to the pleasure of God will go back to the lowest of the depth. If Science and technology also makes progress and change for the betterment of human beings they will earn the pleasure of God. If like human beings they choose otherwise they will also go back to the lowest of the depth.

According to Islam God proposed to give the Trust to the Heavens, to the earth and to mountains but they refused to bear the burden of the trust. The man accepted the burden and took the responsibility of growth and progress but he also proved unjust and senseless. It shows that the man possesses the attributes of rising so high but he often falls down to the lowest depth. Though no doubt most of the men choose this path but there are some men who try to share the burden of the trust and rise to the heights. This results into conflicts and pressures in the universe. Those men who are devotees

of God try to develop a healthy social order which is possible through knowledge and wisdom. According to muslim education, such devotees pray to God to increase their knowledge.

The universe is not considered standstill by muslims. They consider it a dynamic one. Whitehead also says

"The universe is both transient and persistent; and is a fact and value together, for, though value is timeless and immortal, it loses its meaning apart from its necessary reference to the world of passing fact". 2

We can as well say it is value-oriented. But values are entirely related with the world of fact. Thus fact falls short of value. It creates tension and division between fact and value but fact tending towards it provides on-going impetus to the world around us. If the universe were not dynamic at any point fact would start controlling value thus the very divine purpose of human life and society would be defeated.

Similarly the truth given in the Quran is not static truth. It is in the process of continuously emerging. So there is a gap between appearances in the

present and reality in future. Man makes all his efforts in putting the appearance in the present so as to find out those areas of reality which are still not known. The Quran asks "Master what is between the Heaven and the earth". If the man tries to master over what is between the Heaven and the earth, it would open new areas of reality for him. Since man is not passive so he can reshape what he finds out so he participates in the process of creation.

Engineer writes

"Truth is neither only conformity with fact nor only transcendental : it is both. It cannot ignore the factivity of particular spatiotemporal frame nor can it ignore its transcendental dimension as truth goes from reality to possibility, a continuous process. Thus truth becomes dynamic and a relationship between apparent and the prospective situations. Thus Reason and intuition, in the process of comprehending truth are complementary to each other". 3

The reason and intuition both carry their weights, the former in dealing with factivity and the latter in dealing with transcendence. The Quran asks to observe the universe at every moment of life. The Quran says

"Verily in the Creation of the Heavens and the earth and in the succession of the night and the day are signs for men and reclining, bear God in mind and reflect on the creation of the Heavens and the earth and say; O our Lord! Thou hast not created this in vain" (Quran 3:118)

This verse of the Quran points out the importance of external observation (which is nothing but conformity to fact) and also of transcendental dimensions. The Quran also commands man to say "O Lord! increase me in Knowledge" Thus it is the duty of a muslim to know, to observe and to think about the secret of His Creation.

The discussion done so far leads us to the conclusion that there are scientific truths as well as Quranic truths. They are not opposed to each other. They are complimentary to each other. They belong to different categories but they do not contradict each other. As scientific truths are not permanently correct and they can be changed on the basis of research. Similarly the Quranic interpretations are also not permanent. The theologians of the medieval ages were influenced with Greek Sciences and interpreted Quran in that perspective. The theologians of the modern days are interpreting it in the modern context. But the fundamental condition for the interpretation of the Quranic is that the interpreter should accept it as a Book of God and interpret it in the light of the life and character of Prophet Mohammad.

Who can say in the light of above discussion that Islam is not relevant to the modern world?

3. Relevance of Traditional Muslim Education for Muslims, Muslim Community and India

The traditional muslim education is not only relevant to muslims but essential also. Every muslim is required to perform certain duties which distinguish them from non-muslims. These duties are of such natures that they cannot be performed properly if the person is not well-conversant with various provisions in Islam. Some of them will be discussed in the following lines.

Every muslim is required to recite the Quran in its original form. If he can understand it in his own language it is well and good. The original text of the Quran is in Arabic language. If a muslim has not read the Quran in his early age, it is apprehended that he will never learn it. The learning of Quran is a part of traditional muslim education. Every muslim is required to pray five times a day in which he has to recite some of the verses of the Quran orally. He cannot do so unless he has memorized them in his early age. This is also done through traditional muslim education. Besides the verses of the Quran he has to memorize certain verses from the literature of traditional muslim education. Several

examples may be quoted which will prove that without traditional muslim education, a muslim cannot fulfil the essential requirements of Islam. There is no doubt about it that such requirements can be fulfilled with the elementary level of traditional muslim education and higher education is not required for it. But this is true for masses only. As far as those muslims are concerned who are to work as muslim theologian, traditional muslim education of higher level is necessary. There are so many issues in relation to the Quran, the Hadith, muslim jurisprudence etc that only learned theologians can solve them and guide the muslim masses.

As far as the relevance of traditional muslim education to muslim community is concerned, it can be safely said that no community can transmit its knowledge experiences and culture effectively to the next generation unless it possess it itself. It requires such educational institutions which have adequate arrangement for instruction through qualified teachers who are fully aware and dedicated to the objectives of Islamic view of life and possess ideal individual character. Then only it can maintain its identity. In the modern world religion is not dominating force. The west has placed an exaggerated emphasis upon reason and underestimated the value of the

spirit. The muslim community is also no exception to it. It has also been influenced by the western type of civilization. The muslim community is also losing its roots because muslim educated group has also western impact upon it. The muslim educated group ie. elite representative of the community sends his children for modern education only. On the one hand the young children have no background knowledge of traditional muslim education and on the other hand they are being taught those books which create doubts in their minds about Islam itself. The muslim theologians faced the situation and strove against this to save the muslim community by maintaining traditional muslim education but since they did not see the writings on the wall to meet the challenge to Islam coming from the west in the name of secularism they could keep with them a small group of muslim community. This has resulted in duality in the educational system of muslims - Traditional muslim education system and modern education system. This has happened not only in India but even in the muslim Countries. The worst has happened in some muslim Countries in this respect. In those countries where both the systems are working together the modern system dominates over the traditional system. This situation has made both the systems partly relevant to muslim community. Hussain

and Ashraf are quite right when they point out the need

"to evolve a common system through which the transmission of values could be integrated with the development of new skills and techniques, and faith could be strengthened through the production and distribution of wealth.... There is a realization even among those who have gone through the process of modern education that this 'crisis' of group conflicts based on ideological differences ought to be removed of the cultural identity of the Muslims is to be preserved and strengthened..... Muslim intellectuals are expected now to justify their methods and at the same time restate their traditional ideas in the context of the new and formulate new concepts for recent branches of knowledge by reasserting the spiritual realization of Truth as enshrined in revelations from God."⁴

This common system of education will be more relevant to the muslim community than the traditional system.

Now we have to see the relevance of traditional muslim education for our own country, India. It will not be out of place to mention the role of muslim theologians in the struggle of India's freedom. While the muslims who were under the leadership of Mr. Mohd. Ali Jinnah and Mr. Liaqat Ali Khan fought for the division of the country and creation of Pakistan, the muslims who were under the leadership of Maulana Abul Kalam Azad, Maulana Mahmudul Hasan, Maulana Husain Ahmad, Madam and Maulana Hifzur Rehman rejected the two nation

theory and fought for the Independence of the country in close association of Indian National Congress. The leaders of the former group were the product of modern education excepting two or three persons but the leaders of the latter group were the product of traditional muslim education without any exception. This group organized itself under the name of Amratut Tarbait in 1878 and its centre of activities was Darul Uloom, Deoband. Its founder was Maulana Mahmoodul Hasan. Maulana Abul Kalam also joined it. But this organization could not remain active. So in 1919 Jamiya ul-Ulama-i-Hind was started. It worked in close association of the Indian National Congress for the independence of the Country. Actually the demand for complete Independence of the Country was first passed in the All India Session of Jamiyat ul-Ulama-i-Hind in 1926 in its Calcutta Session. At that time Indian National Congress was demanding Indian dominion under British Crown. The Jamiat Ualama participated in the civil disobedience movement of the Congress. Several muslim theologians were arrested. When the Britishers decided to participate in the Second World War in 1939 and involved India also without consulting Indian leaders, the Jamiat Ulama passed the following resolution on 12th September, 1939 in its Session held at Meerut.

"The Working Committee of Jamiyat Ulama-i-Hind does not find any validity from any point of view of helping the British imperialism in the present war."

It passed another resolution in the same session.

"The aim of the Jamiyat ulama has always been of complete independence and it considers it as its religious, political and moral right and it cannot tolerate anything which comes in its way."

The Jamiyat Ulama-i-Hind had presented the following formula before the British Government⁵

- (i) Complete independence of India
- (ii) Such independence in which muslims are free for the religion, civilization and culture
- (iii) The autonomy of the provinces be maintained
- (iv) A federation of India be established in which muslims are satisfied for their religious, political and cultural freedom and are not at the mercy of numerical majority.

The formula of the Jamiat was not accepted and the Country was divided against the wishes of the Jamiyat Ulama-i-Hind. It called an emergency session in Lucknow on May 10, 1947 and a resolution was passed against the decision of the partition of the Country and agreement of the Indian National Congress to it.

It shows that muslim theologians who were the product of traditional muslim education proved that they were more

relevant for the struggle of the freedom of the country than those muslims who were exposed to modern education. The policies and programmes of the Jamiat continue to be the same and it is still contributing a lot in developing patriotism and nationalism amongst muslims.

4. Relevance of Aims & Objectives of Traditional Muslim Education

The relevance is to be seen in the terms of aims and objectives of education on the one hand and of aims and objectives of Islam on the other hand.

As far as aims and objectives of education are concerned there are different points of view in it but we shall concern ourselves with those only who are relevant to the problem. Monroe, Percy Nunn, Kant, Pestalozzi and Froebel etc have emphasized on the development of the Individual as main objective of education. Burns, Brown, Bruebacher, Dewey, Welton and Kilpatrick etc have emphasized the social aim of education in which such concepts as 'education for social service', 'education for citizenship' and 'education for social efficiency' are stressed. Those who support individual aim of education advocate that education is for the individual. The Community exists for the individual, not the individual for the Community. Each individual is a unique one. No two

individuals are identical. The aim & objective of education should be to develop the innate powers of the individual so that his maximum development may take place. Those who support the social aim of education advocate that an individual cannot live and develop in isolation. The individual being a social animal will develop through social contacts. The education should make each individual socially efficient.

Bacon and Comenius emphasized knowledge as aim of Education. Socrates also thought that knowledge was such power through which things were done. But Whitehead criticized the knowledge as aim of education. He thought that a merely well informed person was the most useful bore on God's earth. Adams observed that the knowledge aim had made the schools into 'knowledge shops' and teachers 'information mongers'.

Gandhiji, Raymont etc advocated for moral and character formation aim of education. They argued that the end of all knowledge should be character-building. The education should strengthen the purity of character. The secondary Education Commission also supported the training of character so that the students could participate creatively as citizens.

Kant, Burton, Whitehead, Ross, Radhakrishnan and Tagore supported religious aim of education. They were of the

opinion that an individual cannot be a good citizen unless he was of a good character also. The character of an individual depended upon man's belief. The belief depended upon his religion. A life without religion was incomplete. Burton thought that Religion and education were natural allies. Whitehead was of the opinion that the religious education inculcated duty and reverence. Radhakrishnan thought education was initiation into a life of spirit, a training of human souls in the pursuit of truth and the practice of virtue. Ross thought that education must be based on religion if it was to produce and maintain a high degree of civilization. Tagore was of the view that the religion was the true centre of gravity of our life so education must be based on it.

If we see the relevance of aims and objectives of muslims education we find that all the above mentioned aims of education are emphasized in muslim education. The muslim education does not take a narrow view of education as it does not restrict it to Individual aim, social aim or knowledge aim. If we go through the aim and objectives of education discussed in the Chapter III* we find that Allama Iqbal (8) and Khatak(16) have emphasized the Individual aim of education. Durrani (7), Hangberg (15) and Usmani (17) have emphasized the knowledge aim

* The number given in the bracket against the names show the reference number in the Chapter III.

of education. Hashmi (10), Siddiqui (18), Husain & Ashraf (19) have stressed over the religious aim of education. Since it is in relation to muslim education, so obviously they have stressed over the development of Islamic values. Ahmed (9) has combined individual aim, knowledge aim as well as religious aim. Zaman (11) advocates for knowledge aim & character formation aim. Allana (12) has supported for preparation for life, development of mind, body and soul and social aim of education. Al-Ghazali includes individual, social, knowledge and Religious aims of education. Hasan (13) has advocated for the development of body, mind, soul, individual and knowledge aims of education. Rizvi (19) argues for character formation, knowledge and development of piety & justice as aims of education. Al-Ibrasi (22) wanted that muslim education should be preparation for life, Religion and Character-formation. Baidawi (23) blends three types - inner purity, social consciousness and mastery of skill as aims of education. The First World Conference (24) on Islamic Education have also emphasized Individual knowledge and development of Islamic values as aims of education.

Thus the objectives of Islamic education are relevant to objective of education. Now we have to see their relevance from Islamic point of view. It has to be done by going through the objectives of Islam.

Islam is a world of Arabic language. It means the act of resignation to God. Islam is the religion to bring peace to mankind. When man accepts Islam, commits himself to God and submits himself to God's will. Islam stands for certain objectives which will be discussed in the following lines :

- (i) To accept the Quran as the Holy book;
- (ii) To believe in one God and accept Muhammed as His messenger;
- (iii) To believe that God is Omniscient and Omnipresent;
- (iv) To manifest that man is vicegerent of God on Earth;
- (v) To remember that man is accountable to God;
- (vi) To accept unity of mankind;
- (vii) To maintain dignity of man over all the Creations of God;
- (viii) To believe in human equality;
- (ix) To maintain the ideal of mercy;
- (x) To believe in social justice;
- (xi) To grant freedom to all individuals;
- (xii) To develop tolerance amongst its followers;
- (xiii) To develop the relation between man and God as that of a servant and the Master;
- (xiv) To pray five times a day;
- (xv) To fast in the month of Ramadhan;
- (xvi) To help needy individuals through Zakat; and
- (xvii) To go on pilgrimage to Mecca at least once in life.

If we go through the objectives of Traditional Muslim education as discussed in Chapter III we realize that there is great agreement in the objectives of Muslim Education and objectives of Islam. Since the traditional muslim education was meant to realize the objectives of Islam, the question of disagreement did not arise also. But the difference arises in the practical life.

No doubt the traditional muslim education also accepts these objectives as their ideals. But the difficulty arises when we find while we accept unity of mankind as an ideal of Islam but troubles arise in Madrasas and Darul Uloom about holding control over them. Islam declared all human beings of various races as one family under one roof but muslim theologians cannot live themselves as one family. Islam keeps human equality but we find great negligence of women education. How many reputed Madrasas and Darul Uloom of the standard of Deoband & Nadwah have been established for girls and women. The objective of Islam is to maintain the ideal of mercy but how merciless are our teachers in these institutions towards young children. It is difficult to imagine how many young children are denied the benefits of elementary traditional muslim education on account of merciless corporal punishment by teachers.

However, these remarks point out only towards certain objectives of Islam which remain unrealized. Otherwise there is no doubt in saying that these traditional muslim educational institutions have functioned like castles in maintaining Islamic values. The objectives of muslim education are relevant to muslims not only as individuals but also muslims as a community.

As far as our Country is concerned the objectives of traditional muslim education have much relevance specially as its Muslim Community has a rich historical background and India is one of the four major Islamic Communities of the World. The muslims enriched its cultural life and civilization and their monuments are a source of great pride for India. Before the rise of British Colonialism, their relation with other religious communities were good but later on the mutual hatred developed between the two major communities. Mahatma Gandhi played a significant role in association with muslim theologians during khilafat movement for communal harmony. Maulana Abul Hasan ali Nadvi, Rector of Nadwatul ulama is preaching a programme of Message of Humanity travelling throughout the country and addressing meetings of intellectuals and masses belonging to different religions. The traditional muslim education has become a great source for developing relations with muslim countries.

Thus we can say that the objectives of traditional muslim education are relevant to muslims as individual, muslims as a community and India as a country to a great extent. Whatever shortcomings are there, they are of human beings and not of the programmes.

5. Relevance of Curriculum of Traditional Muslim Education to the Muslims as Individuals to the Muslims as a Community and to the Country in the modern Indian context

The importance of traditional muslim education for muslims as individuals and for muslims as a Community has already been emphasized earlier. But the curriculum in vogue in Madrasahs and Dar ul ulooms suffers from several defects. These defects have also been discussed in the Chapter VII. Here we have to see the relevance of the Curriculum.

As far as muslims as individuals are concerned the curriculum of the traditional muslim education is relevant to a limited extent. The text books taught under this education provides strong background of the subject matter of commentary of the Quran, Hadith, Muslim Jurisprudence and Arabic language. The product of the traditional institutions is far better than the product of Departments of Arabic and Theology of the universities in the knowledge of these subjects. But the curriculum of traditional muslim education

lacks relevance in the following respects to the muslims as individuals :

i) The students of these institutions are taught those books which have been written hundreds years back. They have not been revised after that. Naturally the subject matter is out of date in these books. Although hundreds of books have been written on the subjects after those books but they are not even referred or consulted.

ii) In several subjects the keys of the text are also prescribed in the curriculum. The prescription of these keys (known as Shrah in the curriculum) discourages the students to read the text themselves and understand it. In the modern education even the school students are not permitted to base their studies on the keys.

iii) Certain subjects such as Logic and philosophy are not religious subjects. They were included in the curriculum from the time of al-Ghazali to meet the mischief of those persons who criticised various aspects of Islam on the basis of their knowledge of logic and philosophy. These subjects had the importance for that period only.. But now these subjects are also being taught religiously. It is also unfortunate that logic and philosophy also are of ancient Greek period. So they are not relevant to the present

time.

iv) Since the curriculum has not been changed for a long time, several subjects such as Science, Mathematics, Engineering and technology which have earned place in the curriculum of modern education in all the countries of the world do not find any place in the curriculum of traditional muslim education. How can we say any curriculum as relevant these days which does not have any provision of teaching of science and Mathematics. Teaching of Science and Mathematics upto class X standard is considered these days as a part of General education which is must for every educated individual.

v) Another thing which has made the curriculum irrelevant to a great extent is the fact that no separate curriculum has been prescribed in traditional muslim education. Instead of that the books are prescribed in each subject and whatever is given in those books is considered as a curriculum of the subject. It is very unscientific technique of presenting the syllabus because it does not leave any place for curriculum improvement. Since the prescribed books are classical books which are not being revised so the curriculum has also becomes very outmoded.

Thus it can be said that the present Curriculum is not relevant to the needs of the muslims as individual.

As far as the relevance of the Curriculum to the muslims as Community is concerned, the same situation is there also. The muslim Community needs various types of persons for its religious purposes. The jobs may be as follows :

- I) Service in the mosques.
- II) Service in the burial rituals.
- III) Service of teaching the Quran in Maktabas.
- IV) Service of teaching higher muslim theology in Madrasas and Darul ulooms.
- V) Service as a Judge in Muslim personal law matters.
- VI) Service of preaching the religion.

These jobs are of varied nature. But all the students of the Traditional Muslim Educational institutions other than master's level are taught the same books. No consideration is given to the nature of job which the students will have to look after after the completion of their education. For example there is no provision of teachers' training course for those who intend to work as a teacher in Maktabas, madrasa or Darul uloom. Thus as for the needs of the Community are concerned they are also not fulfilled properly. Thus the curriculum is not very relevant to the various needs of the Community.

As far as relevance of the Curriculum to the Country is concerned it can be said that no Country can afford to have "duality" in its curriculum. The constitution of India has also prescribed certain national goals which have to be attained. The national goals are as follows :

- (1) To secure social, economic & Political justice.
- (2) To secure liberty of thought, expression, belief, faith and worship.
- (3) To secure equality of status and of opportunity.
- (4) To promote fraternity assuring the dignity of the individual and the unity of the nation.

The Curriculum of the traditional muslim education fails to secure social and economic justice. The products of these institutions do not get that social status which is granted to the product of the modern education. The course content taught them does not broaden their social outlook. They work under great disadvantage on account of their poor background of English, Science, Mathematics. They also do not get economic justice because they are employed at a very meagre salary after completion of their education. It is also for the reason that proper attention is not paid for vocational aspect in their curriculum. They

do not have enough choice of the jobs on account of the nature of the curriculum under which they have gone. For the reasons mentioned above the product of these institutions fails to secure equality of status and of opportunity. However, they are able to attain the objective no 2 and 4. It can be safely said that on account of duality and lack of motivation in the muslim education, the muslims are not able to play that effective role in the national development of the country which they should play as the biggest minority of the Country. It also reflects the lack of relevance of the Curriculum.

Thus it can be concluded that as far as relevance of the Traditional Education is concerned it is the "Curriculum" aspect only which is not relevant in relation to modern Indian context.

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CHAPTER XI

CONCLUSIONS AND SUGGESTIONS

1. Conclusion

The researcher reaches to the following conclusions.

- i) The aims and objectives of muslim education are creation of 'the good and righteous man' who worships God, builds up the structure of his life according to muslim jurisprudence and employs it to subserve his faith.
- ii) Early education is divided into five periods.
There is evidence of educational system in Jahiliyyah period. The prophet Muhammad was the main teacher during the Prophet's period. First muslim boarding school known as Suffa started in this period. In the period of orthodox Caliphate, the companions of the Prophet spread muslim education and it was not the responsibility of the State. In the Ummayad period, kings were interested in expansion of kingdom but the 'educational circle' (Halqa) system was the main characteristics. In Abbasid period, madrasas started but mosque continued to occupy central position.
- iii) Muslim education in India is divided into four periods. It made progress both in early muslim period and the Mughal period. But the kings who

did great service for education are Firoz Shah Tughlak, Sultan Sikander, Akbar and Aurangzeb. Akbar gave turn to education from religious to political. In the period of East India Company sanction of one lac rupees, establishment of Calcutta Madrasa and promotion of English education were^{worth} mentioning. During the British period religious education was discouraged. However, for^U educational movements in muslims emerged in the period in the name of Deoband, Aligarh, Nadwah and Jamia Millia Islamia. Deoband provided traditional muslim education. Aligarh brought educational, intellectual and cultural regeneration of muslims. Nadwah produced illustrious savants. Jamia Millia promoted nationalist movement in muslims.

- iv) The muslim education thought has been mainly contributed by Al-Bayan, Ibn Sahnun, Ikhwan as-Safa, al-Ghazali, Zarnunju, Ibn Khaldun. But the main theme of all of them is that aim of education is attainment of pleasure of God which is possible through translating into practice the teachings of the Quran and Hadith into the life of the individual and society.

- v) The Curriculum of traditional muslim education rotates round the Quran, Hadith and muslim jurisprudence. In India the same curriculum continued till the close of the 15th century. Since the time of the Mughal Dars-i-Nizami is being taught with minor change from time to time. The curriculum introduced in Nadwa brought modernisation in Dars-i-Nizami. A Curriculum of five stages — Primary, Secondary, Senior Secondary, Graduation and Post-Graduation — suggested by the researcher can abolish duality in muslim education upto the age of 14 years.
- vi) The main characteristic of teachers in traditional muslim education institutions are mastery of subject matter, spiritual piety, high character, fear of God, humility, dignity, tolerance, chastity and trust worthiness. Though the teachers of elementary education are looked down but of advance level are highly respected. The teachers are selected by the students in the system. The remuneration was objectionable in the beginning but is accepted now not as professional emoluments but a divinely gift.

- vii) Revelation was essence of knowledge in Islam but was not opposed to reasoning. The Quran emphasized observation, thinking and reasoning but muslims remained traditionalist and resisted modernisation. Sir Saiyyid Ahmad Khan started M.A.O. College to modernize muslim education. However, Darul uloom, Deoband, resisted any such movement. Nadwah sought to balance between the two but Shibli was not satisfied with its progress of modernization. So he left Nadwah and established Madrasatul Islah, Sarai Meer, Jamia Millia maintained balance between the traditional education and modern education.
- viii) There is constitutional relevance of traditional muslim education as per Article 29 & 30 of the constitution of India. It is relevant to individual muslims because without it they cannot perform the essential duties of Islam. It is relevant to muslims as Community because it cannot transmit the knowledge of Islam to the next generation unless it possesses itself. It is relevant to India because muslim theologians fought for India's Independence while product of modern education favoured division of the country.

The aims of this education are also relevant because they are in agreement with aims of education in one hand and ideals of aims on the other hand. However its Curriculum is relevant to a limited extent only. It is outdated. Technically it cannot be called a Curriculum because it consists of classical books only. It is neither relevant to the muslims as individual nor as community. It is relevant to national goals also to a limited extent only.

2. Suggestions

There is wide scope of research in the area. The researcher suggests the following areas of search.

- i) The Importance of muslim education in the modern age.
- ii) The Philosophy of education of Islam in terms of the Quran and Hadith.
- iii) The Basis of educational Theory in Islam.
- iv) Education during the period of the Prophet.
- v) A critical study of the present Curriculum of muslim education.
- vi) The educational System of Islam.
- vii) Movements of muslim educational reform in India.

- viii) The philosophy of education of different muslim philosophers and thinkers.
 - ix) A comparative study of muslim educational system in a Islamic republic and a Secular State.
 - x) A study of the causes of educational backwardness of muslims in general and in India in particular.
 - xi) Islamicisation of muslim education — Its need and consequences.
 - xii) Traditional muslim education and calls of the time.
 - xiii) The duality of muslim education system and its effects.
 - xiv) The balance of knowledge and skills in Islamic education and culture.
 - xv) Muslim education in India after independence.
 - xvi) Development of teacher education programme in muslim education.
 - xvii) Issues in muslim education and their solutions.
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APPENDICES

(A,B,C,D,E,F,G,H & I)

Grammar	:	i) Kafiyyah ii) Sharh Jami
Rhetoric	:	i) Mukhtasar ii) Mutawwal
Philosophy	:	Commentory on the Hidyatul-Hitmah
Logic	:	Commentory on i) Shamsiyyal ii) Natali
Scholasticism	:	Commentory on i) Al-Aqa'id of Nasafi ii) Notes and Comments of Khayali iii) Mawaqif
Islamic Law	:	i) Sharhul-Wiqayah ii) Hidayah
Jurisprudence	:	i) Husemi ii) Taudihut-Talwih
Astronomy & Mathematics	:	Several treatises
Medicine	:	Abridgement of Abu Ali Ibn Sina's Qanun
Tradition	:	i) Mishkahil - Masabih ii) The Shamayil by Tirmidhi iii) The Sahihul - Bukhari (a portion)
Tafsir (Commentory)	:	i) Madarik ii) Baidawi

Mysticism

:

i) Awarif

•

ii) Treatises of the Naqshbandiya
School

iii) Commentary on the Rubayyat of Jami

iv) Introduction to the Commentary
on Lamat

v) Introduction to Naqdun - Nusus

APPENDIX B

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|------------------------|---|--------------------------------------------------------------------------------------------------------------------------|
| Grammar-E
Etymology | : | i) Mizan
ii) Munshaib
iii) Sarf Mir
iv) Panjganj
v) Zubdah
vi) Fusul-i-Akbari
vii) Shafiyah |
| Syntax | : | i) Nahw Mir
ii) Shrah-i-Miat Amil
iii) Hidayatun-Nahw
iv) Kafiyah
v) Sharh Jami |
| Rhetoric | : | i) Mukhtarsarul -Maani
ii) Muttawal (Upto Ma aua qúthi) |
| Philosophy | : | i) Sharh Hidyatul-Hikmah of Maibudhi
ii) Ash-Shamsul-Bazigha
iii) Sadra |
| Logic | : | i) Sharhu sh- Shamsiyyah
ii) Sullam ul- Ulum
iii) Risala-i- Mir Zahid
iv) Mulla Jalal
v) Sughra
vi) Kubra |

- vii) Isaghoji
- viii) Tahdhib
 - ix) Sharh Tahdhib
 - x) Qutbi
 - xi) Mir Qutbi
- Scholasticism :
 - i) Sharh-i-Mawaqif
 - ii) Mir Zahid
 - iii) Sharh Aqa'id of Nasafi
- Tafsir (Commentary) :
 - i) Jalalain of Jalaluddin Mahalli and Jalaluddin Syuti
 - ii) Baidawi
- Fiqh (Islamic Law) :
 - i) Sharh-i-Wiqaya (First two books)
 - ii) Hidayah (Last two books)
- Usul-Fiqh (Principles of Islamic Law) :
 - i) Nurul Anwar
 - ii) Taudhitul Talwih
 - iii) Musallamah - Thubut (the portion dealing with Mubadi Kalamiyah)
- Hadith :
 - Mishkatul-Masabih
- Mathematics :
 - i) Khulastul Hisab
 - ii) Euclid
 - iii) Tashirul Aflak
 - iv) Quarh Jaiyyah
 - v) Shar Chaghmini (Chapter I)

APPENDIX C

Arabic :

Grammar :

i) Jauq-i-Saraf

ii) Fusul-i-Akbari

iii) Jang-i-Nahw

iv) Hidyatun-Nahw

v) Kafiya

vi) Sharh Mulla Jami

Logic :

i) Mizanul Mantiq

ii) Qutbi and Mir

iii) Sharh Tahdhils

iv) Sullam

Rhetoric :

i) Mukhtasaul-Manni

ii) Mulla

Law :

i) Sharhul-Wiqayah) Selections
ii) Hidayah) only from
both

Principles of Jurisprudence :

i) Nurul Anwar

ii) Taudih

iii) Musallamulh-Thubut

Literature :

i) Mafthatul-Yaman

ii) Ajabul-Ujab

iii) Sabah Muallaqat

iv) Maqamatul Hariri

v) Diwanul Mutanabhi

History : i) Tarikhul Khulafa
 ii) Ash-Shifa
 Law of Faraid Sharifiyyah
 Inheritance :

Persian

- i) Akhlaq-i-Muhsini
- ii) Yusuf Zulaikha
- iii) Sikander Namra
- iv) Abdul Fadl

APPENDIX D

- | | | |
|------------------------------------|---|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Grammar-
Etymology | : | i) Mizanul Sarf
ii) Munshails
iii) Sarf Mir
iv) Ilmul Sigha
v) Fusul-i-Akbari |
| Syntax | : | i) Nahw Mir
ii) 'Sharh-i-Miat Amil
iii) Hidyatun-Nahw
iv) Kafiyyah
v) Sharh Jami |
| Literature | : | i) Nafhatul Arab
ii) Muqamatul-Hariri (Selections)
iii) Saba Muallaqat
iv) Hamasatul Arab
v) Muntakhib Qasaid Mutanabi
vi) Al-Kafi Fi Uruq wa Qawafi |
| Tafsir
(Commentary
of Quran) | : | i) Translation of Quran
ii) Tafsir Jalalain or Tafsirul Madarik
iii) Tafsir Baidwawi |
| Hadith | : | i) Mishkatul-Masabih
ii) Kutub Ashra Mutadawla |
| Principles of
Hadith | : | i) Muqaddma Mishkat
ii) Sharah Nukhbatul-Fikr |

- Jurisprudence : i) Nurul Izzah
 ii) Quduri
 iii) Kanzutl-Daqaib
 iv) Hidayah
 v) Tasisun Nazar
 vi) Uqud Rasmul Mufti
- Principles of
 Jurisprudence : i) Shashi
 ii) Nurul Anwar
 iii) Husami
 iv) Talwih
- Seerat : i) Seeratul Mughlati
 ii) Auyanul Asar
- History and
 Geography : i) Mu'arif ibn Qatiba
 ii) Tarikh Abul Fida
- Ethics : i) Hidayatul Hidayah
 ii) Arbainul Ghazali
- Logic : i) Isaghoji
 ii) Mirqatul-Mantiq
 iii) Tahdhils
 iv) Qutbi Tasdiqat
 v) Mir Qutbi
 vi) Sullamul-ulum

Philosophy, Astronomy & Geometry	:	i) Maibudhi ii) Tasrih iii) Shash Chaghmini iv) Euclid
Qirat and Tafwid	:	i) Mashq-i-Qirat ii) Jamalul Quran iii) Juzri
Calligraphy, Dictation & Essay	:	No Books prescribed

Grammar- Etymology	:	<ul style="list-style-type: none"> i) Mizanul Sarf ii) Munshails iii) Ilmul Sigha iv) Zarawi v) Fusul-i-Akbari
Syntax	:	<ul style="list-style-type: none"> i) Nahw Mir ii) Sherh-i-Miat Amil iii) Tarkib iv) Hidaytun-Nahw v) Kafiya vi) Sharh Jami
Literature	:	<ul style="list-style-type: none"> i) Inshaul Arabia Four Parts ii) Arabi Ka Mullaim iii) Sab Muallaqat iv) Hamasah) v) Mutanabi) Selections only vi) Muqamat) vii) Translation of Complete Quran
Rhetoric		Mukhtasarul Maani
Recitation of Holy Quran	:	<ul style="list-style-type: none"> i) Exercise . ii) Faqaid Mecciya iii) Ziaul Qirat
Scholasticism & Aqaid	:	<ul style="list-style-type: none"> i) Sharah Aqaid ii) Aqaidul Muram

- iii) Risala Jawaharul Kalamia
 - iv) Bihar Shariat (Part I)
- Principles of Tafsir :
 - i) Ilmul Quran
 - ii) Itqau
- iii) Alfuzul Kabir
- Tafsir (Quran's Commentary) :
 - i) Jalalain
 - ii) Baidawi
- Principles of Hadith :
 - i) Munirul ain
 - ii) Alfazal al mohibi
 - iii) Muqaddma Mishkat
 - iv) Sharh Nukhbalut-i-Fikr
 - v) Kasurun Nabi
- Hadith :
 - i) Sihah Siltah
 - ii) Tahawi
 - iii) Muwatta Imam Malik
 - iv) Muwatta Imam Muhammad
 - v) Mishkawat
- Principles of Jurisprudence :
 - i) Shashi
 - ii) Nurul Anwar
 - iii) Husami
 - iv) Musallamuth-Thubut
- Jurisprudence :
 - i) Quduri
 - ii) Kanzud Daqaiq
 - iii) Sharhul Wiqayah

		iv) Hidayat Kamil
		v) Auqood Rasamul Mufti
Seerat	:	i) Shifa Sharif
		ii) Seerat Rasool Arabi
		iii) Compilation of 100 Hadith
		iv) Tarikh Habibullah
History and Geography	:	i) Tarikh Hind
		ii) Gugrafia Mtrick
		iii) al-Tarikhul Islamic Kamil
		iv) Muqaddma Ibn Khaldun.
Logic	:	i) Majmua Rasail Mantiq
		ii) Mirqat
		iii) Sharah Tahdhib
		iv) Qutbi
		v) Mir Qutubi
		vi) Sullamal ulum
		vii) Mulla Hasan
		viii) Hamdullah
Philosophy	:	i) Hadia Saeedia
		ii) Hidyatul Hikmah
Astronomy & Geometry	:	i) Tasrih
		ii) Euclid
Prosody & Mathematics	:	i) Muhitul Dahira
		ii) Hisab Middle
Dialectics	:	Rashidya

APPENDIX FClass I

- i) Quran
 - Yasarnal Quran (reading by sight)
- ii) Muslim Theology
 - Kalma Tamjid with translation
 - Kalma Tauhid with translation
- iii) Urdu
 - Hamari Kitab (Qaida Naskh)
 - Hamari Kitab (Qaida Nastalik)
- iv) Mathematics
 - Mathematics for Primary School Book I (Urdu Version) (NCERT)
- v) Social Studies
- vi) General Science

Class II

- i) Quran
 - 30th Part of Quran (reading by sight)
 - Last three Surahs by memory
- ii) Muslim Theology
 - Namaz ki Duaen
 - Kalma Istaghfar
 - Kalma Rad kufar
- iii) Urdu
 - Hamari Kitab Part I

iv) Mathematics

- Mathematics for Primary School Book II (Urdu Version) (NCERT)

v) Social Studies

vi) General Science

Class III

i) Quran

- First Five Parts of Quran (reading by sight)
- Last Surahs 4, 5 & 6 by memory

ii) Muslim Theology

- Sachcha Deen Part I

iii) Urdu with Ele Hindi

- Hamari Kitab Part II
- Hamari Pathi Primer

iv) Mathematics

- Mathematics for Primary School Book III (Urdu Version) (NCERT)

v) Social Studies

- Mahaul Ke Zariya Taleem Part I for Class III (NCERT)

vi) General Science

- Mahaul ke Zariya Taleem Part II for Class III (NCERT)

Class IV

i) Quran

- Part VI to Part XV of Quran (reading by sight)
- Last Surahs 7, 8, 9 & 10 by memory

ii) Muslim Theology

- Sachcha Deen Part II

iii) Urdu with Ele Hindi

- Hamari Kitab Part III
- Hamari Pathi Part I

iv) Mathematics

- Mathematics for Primary School Book IV (Urdu Version) (NCERT)

v) Social Studies

- Mahaul ke Zariye Taleem Part I for Class IV (NCERT)

vi) General Science

- Mahaul Ke Zariye Taleem Part II for Class IV (NCERT)

Class V

i) Quran

- Part XVI to Part XXX of Quran (reading by sight)
- Last Part of Quran by memory

ii) Muslim Theology

- Sachcha Deen Part III

iii) Urdu with Ele Hindi

- Hamari Kitab Part IV
- Hamare Naghme Part I
- Hamari Pathi Part II

iv) Mathematics

- Insight into Mathematics Book V (Urdu Version) (NCERT)

v) Social Studies

- Social Studies Book III - India and the World
(Urdu Version) (NCERT)

vi) General Science

- Mahaul Ke Zariye Taleem Part II
for Class V (NCERT)

APPENDIX GClass VI

- i) Quran
 - The second half of 30th Part of Quran (may be read by memory)
- ii) Accidence
 - Mizanul Sarf
 - Munshaib
 - Sarf Mir
 - Ilmul Sigha
- iii) Syntax
 - * Nahw Mir
 - or
 - Ilm Nahw
- iv) Arabic Language
 - Arabi Ka Mullam Book I
- v) Mathematics
 - Hisab Part I (NCERT)
- vi) General Science
 - Science Seekhna Part I (NCERT)
- vii) Social Studies
 - * Tareekh Aur Ilm-e-Shahriat Part I (NCERT)
 - Mumalik Aur Unke Bashinde Part I (NCERT)
- viii) English
 - Let(s Learn English Book I (S.S.) (NCERT)
 - Work Book for Let's Learn English Book I (SS) (NCERT)

ix) Urdu with Ele Hindi

- Hamari Kitab Part V
- Hamare Naghme Part II
- Hamari Pothi Part III

Class VII

i) Quran

- First half of 30th Part of Quran(to be read by memory)

ii) Accidence

- * Zarawi
- Fusul-i-Akbari

iii) Syntax

- Sharh-i-Miat Amil
- Hidyatun-Nahw

iv) Arabic Language

- Arabi ke Mullam Part II & III

v) Jurisprudence-Hadith

- Nurul Izah or
- Kutub Ashra Mutadawla

vi) Logic

- * Sughra
- Kubra

vii) Mathematics

- Hisab Book II (NCERT)

viii) General Science

- Science Seekhna Part II (NCERT)

ix) Social Studies

- Tareekh Aur Alm-e-Shahriat part II (NCERT)
- Mumalik Aur Unke Bashinde Part II (NCERT)

x) English

- Let's Learn English Book II (S.S.) (NCERT)
- Work Book for Let's Learn English Book II (S.S.) (NCERT)

xi) Urdu with Ele Hindi

- Hamari Kitab Part VI (First half)
- Afshan (First Half)
- Bal Bharti Part I (NCERT)

Class VIII

i) Quran

- Surah Bakar and Surah Imran with translation

ii) Syntax

- Kafiya
- Shrah Jami

iii) Arabic Language

- Arabi ka Mullam Part IV
- Al-Qiratur Rashida Part I

iv) Jurisprudence

- Quduri

v) Principles of Jurisprudence

- Shashi

- vi) Logic
 - Isaghoji
 - Mirqatul Mantiq
- vii) Urdu with Ele Hindi
 - Hamari Kitab Part VI (second half)
 - Afshan (Second half)
 - Bal Bharti Part III (NCERT)
- viii) Mathematics
 - Hisab Book III (NCERT)
- ix) Science
 - Science Seekhna Part III (NCERT)
- x) Social Studies
 - Azad Hindustan (NCERT)
 - Jadëed Hindustan (NCERT)
- xi) English
 - Let's Learn English Book III (S.S) (NCERT)
 - Work Book for Let's Learn English Book III (S.S.) (NCERT)

Class IX

- i) Quran
 - Translation of Surah Nisa to Surah Bani Israel
- ii) Hadith
 - Mishkatul Masabih
- iii) Syntaz
 - Sharh Jami

iv) Arabic Literature

- Mullaqa Zahir bin ubi Salma
- Mullaqa Umro bin Kulsoon
- Muqamatul Hariri (First Ten only)

v) Jurisprudence

- Kanzud- Daqaiq

vi) Principles of Jurisprudence

- Nurul Anwar

vii) Logic

- Shrah Tahdils

viii) Urdu with Ele Hindi

-

-

- Bal Bharti Part IV (NCERT)

ix) Mathematics

- Riyazee for Class IX (NCERT)

x) Science

- Science Part I for Class IX (NCERT)

xi) Social Sciences

- Insaan Aur Mahaul (NCERT)
- Ham Aur Hamari Hukumat (NCERT)
- Tahzeeb ki Kahani Pt. I (NCERT)

xii) English

- English Reader I (S.S.) (NCERT)
- Work Book for English Reader Book I (S.S.) (NCERT)

Class X

i) Quran

- Translation of Surah Kahf to the end of Quran

ii) Hadith

- Mishkat

iii) Jurisprudence

- Hidaya (Part I)

iv) Logic

- Qutbi

v) Principles of Jurisprudence

- Husami

vi) Rhetorics

- Mukhtasarul Maani (Part I)

vii) Urdu with Ele Hindi

-

-

- Bal Bharti Part V (NCERT)

viii) Mathematics

- Riyazee for Class X (NCERT)

ix) Science

- Science Part II for Class X (NCERT)

x) Social Science

- Hindustan Tarraqi ki Rah Par (NCERT)
- Tahzeeb ki Kahani Part II (NCERT)

xi) English

- English Reader Book II (S.S.) (NCERT)
- Work Book for English Reader Book II (S.S.) (NCERT)

APPENDIX HClass XI

- i) Commentary of the Quran
 - Jalalain (First half)
- ii) Hadith
 - Mishkatul Masabih (First half)
- iii) Principles of Hadith
 - Muqadma Mishkat
- iv) Jurisprudence
 - Hidayah (Part III)
- v) Logic
 - Sullam ul uloom
- vi) Rhetoric
 - Mukhtasarul Maani
(From Part II to the end)
- vii) Scholasticism
 - Shrah Aqaid Nafsi wa Khyali
- viii) Arabic Literature
 - Humasa abi Tamam
- ix) Philosophy
 - Hidayatul Hikma
- x) History of Islam
 - Tarikhul Khulafa Lasyuti
- xi & Xii) Economics
 - Hindustani Maeshat ka Irtaqa (NCERT)

Political Science

- Siyasat Ke Osol (NCERT)

English

- English Reader BOOK III (S.S.) (NCERT)
- Work Book for English Reader Book III (S.S.) (NCERT)

Geography

- Gughraphiya ki Tabai Buniyad (NCERT)

Class XII

- i) Commentory of the Quran
 - Jalalain (Second half)
- ii) Principles of the Commentory
 - Alfozul Kabir by Shah Waliullah
- iii) Rhetoric
 - Mutawwal
- iv) Jurisprudence
 - Hidaya Part IV
- v) Principles of Jurisprudence
 - Tausif wa Talwih
- vi) Hadith
 - Hiyyatullah al-Balgha
- vii) Principles of Hadith
 - Shrah Nakhbatul Fikr
- viii) Literature & Prosody
 - Qasa'id Mutnabi (Selection)

ix) History of Islam

- Tarikh Islam

x & xi) Economics

- Nazariya-e-Maashiat ka Tarruf
(NCERT)

Political Science

- Hindustani Aeen Aur Hukumat (NCERT)

English

- English Reader Book IV (S.S.) (NCERT)

- Work Book for English Reader
Book IV (S.S.) (NCERT)

Geography

- Hindustan ka Aam Jugraphia Part II
(NCERT)

APPENDIX IB.A. I Year

- i) Commentory of the Quran
 - Baidawi (Surah Bakar)
- ii) Hadith
 - Ibn Majah
 - Muwatta Imam Malik
- iii) History of Islam
 - Tarikh Islam
- iv) Jurisprudence
 - Nurul Anwar
- v & vi) Economics, Political Science, Education and Geography
 - One Basic Book used in the BA classes of Universities in these subjects may be prescribed in each subject
- English
 - English Reader Book V (S.S.) (NCERT)
 - World Book for English Reader Book V (S.S.) (NCERT)

B.A. II Year

- i) Commentory of the Quran
 - Tafsir Kamil
- ii) Hadith
 - Sahihul Bhukari
 - Sahihul Muslim
 - Jama'i Tirmidhi

iii) History of Islam

- Tarikh Islam Part I, II & III

iv) Jurisprudence

- Musallamath-Thubut

v & vi) Same provision as in BA I Year except English

English

- English Reader Book VI (S.S.) (NCERT)

- Work Book of English Reader Book VI (S.S.) (NCERT)

B.A. III Year

i) Commentory of the Quran

-

ii) Hadith

- Sunan Ubi Daud
- Muwatta Imam Mohd
- Sunan Nisai

iii) History of Islam

- Tarikh Islam Part I, II & III

iv) Jurisprudence

- Hurul Izah

v & vi) Same provision as in BA I Year except English

English

- Fourth Step to English 'B' Course (NCERT)

- Work Book to Fourth Step to English 'B' Course (NCERT)